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ARE THE PUSEYITES SINCERE?

A Letter most respectfully addressed to a Right Reverend Catholic Lord Bishop, on the Oxford Movement. By the REV. JOSEPH RATHBONE.

My dear Lord Bishop,

Several reasons have convinced me of the propriety and the expediency of addressing your Lordship in language of great respect, and through your Lordship, the Catholic public, in a style of great candor and openness, upon the interesting and all-engrossing subject, the movement at Oxford. The kindness and affectionate regard I have always met from your Lordship, will, I trust, interest you upon a subject upon which I feel so anxious that we shall all form a correct opinion, and, if possible, become all of one mind, and neither be warped with undue prejudices, nor be carried away by visionary hopes which can never be realized. Your profound theological knowledge, your great talents, and your noble virtues, have fitted you to be a wise and righteous judge in Israel, while your prudence and caution ever protect you from coming to any hasty decision.

Would, my Lord, that in the Oxford movement, I could hail a struggle of great and noble minds with ancient prejudices and grounded prepossessions; would that I could congratulate our holy Church on Dr. Pusey and his party desiring a re-union with the only centre of Catholic communion; would that in the deluding glimmering of Catholic truth, called Puseyism, which shines over some of the worst of Protestant corruption, I could behold a pillar of GOD's light, directing the stiff-necked generation that now dwells upon the banks of the Isis, through the waters of their religious desolation, to the happy land of Catholic sincerity and feeling. But that this Oxford crisis is a real progress to Catholicism, I have all along considered a most perfect delusion. I look upon Mr. Newman, Dr. Pusey, and their associates, as wily and crafty, though unskilful guides. If they have brought upon themselves an unexpected check in their wild career, it was not because they were too eager in their advances towards Rome, but they were too anxious to mar the triumphs of Catholicism. It was because they were too reckless of the means which they have ungenerously employed, in order to prevent our numbers being increased by the accession of many great and good men, who, tired of the Church of England as it is, had almost fully determined to join the ancient religion of our forefathers. "The Protestant confession was drawn up with the purpose of including Catholics," says the Tract ninety, and by the thirty-nine articles as there explained, "Catholics will not be excluded." In other words, do not quit the Church of England; for as we have interpreted the creed of Anglicanism, you may change your belief without going over to the Church of Rome.

My Lord, I am fully convinced, from a diligent perusal of many of their writings, that Dr. Pusey and his party have anything but a desire of being convinced of the truth of the Catholic religion; and what is more, I believe that they anxiously and earnestly impugn what they ought to know is the only faith of primitive Christianity. In order, however, to arrive at a safe knowledge of the motives that have guided, of the spirit which has directed them, we must not trust to our hopes or desires for information. We must make their published sermons and treatises our only unerring instructors. Now I am deeply anxious to place before your Lordship the character of the writings of these gentlemen. I am the more so, as I find they are obtaining a character which they ill deserve. I have myself been obliged to give the most serious cautions to some of my own acquaintance, who, on account of the praises which have been lavished upon these men by some of our own body, have unwittingly recommended the writings of the Puseyites to their Protestant friends, almost already convinced of the truth of our religion, as admirable works, fitted to accomplish the great deed of conversion. Yes, some of our Catholic brethren have been led to suppose that the works of Dr. Pusey are little less orthodox than those of Bishop Milner; the writings of Mr. Newman than those of our accomplished Dr. Fletcher; the books of Mr. Palmer than the admirable publications of our great and eminent Dr. Wiseman. This, certainly, is a state of things which I think your Lordship will deeply regret, and even entirely discountenance.

I will now, with your Lordship's permission, proceed to examine whether the religious system of the Oxford Puseyites, which I consider a perfect imposition upon the credulity of the nation, can *possibly* have had its origin in a love cherished by its framers for Catholic truth. The motive which directed Mr. Newman to write that celebrated Tract, No. 90, which has excited such an extraordinary feeling throughout Great Britain, we may best discover in Mr. Newman's own words, in a letter addressed to Dr. Jelf. "I may be sorry (he says) in my conviction, I may be wrong in the mode I adopt to meet it, but the Tract is grounded on the belief that the articles need not be so closed as the received method of teaching closes them, and ought not, for the sake of many persons. If we close them, we run the risk of subjecting persons whom we should like least to lose or distress, to the temptation of joining the Church of Rome, or to the necessity of withdrawing from the Church as established; or to the misery of subscribing with doubt or hesitation. And, as to myself, I was led especially to exert myself with reference to this difficulty, from having had it earnestly urged upon me by parties I revere, *to do all I could to keep members of our Church from straggling in the direction of Rome;* and not being able to pursue the methods commonly adopted, and being persuaded that the view of the articles I have taken is true and honest, I was anxious to set it before them." Pages 26, 27. Now, my Lord, I cannot view it in the above passage, a manifestation of regard, but an avowal of hostility to our holy religion. I not only behold hostility, but even something very much like treachery. The embrace of Mr. Newman is the kiss that would betray us. Seeing, he tells the public, that many admirable, exemplary, and distinguished members of the Church of England, were upon the point of abandoning its communion, and of returning to the bosom of the Holy Church of our forefathers; that they could not and would not sign the thirty-nine articles, if bound to accept them as they are received by the bishops and authorities of the Anglican religion. Seeing them already Catholics in their hearts, Mr. Newman endeavored to fritter away the obvious and the accepted signification of the tenets of his belief; he shows that it only requires a little artfulness to give them a very different interpretation; and thus making some dogmas of faith open questions, the thirty-nine articles became a kind of interim which all parties, Catholics and Protestants, may readily accede to. Thus is worked out the principle of Dr. Pusey, of "furnishing a resting place from Romanism to some who were wandering thither," and of providing a means for "recovering others from Romanism to the English branch of the Church."—*Letter to Dr. Bagot*, page 238.

Now, for my own part, my Lord, whatever may be Mr. Newman's opinion of truth and honesty, I look upon such conduct as singularly unfair and improper. I consider it opposed to every high feeling of moral principle; as apt to introduce scepticism and religious indifference among his own people, and if sanctioned by us, calculated to make many of the weak among our Catholic brethren too readily conclude, that there is very little difference between the doctrines of the thirty-nine articles, and the sacred dogmas of the holy council of Trent. I view in all this an artful effort to bring about that fatal occasional conformity, practised in ignorance by some weak brethren in the reign of Queen Elizabeth; a practice, my Lord, singularly commended by these men, as one which would have brought round the whole Catholic body eventually to the Church of England, had it not been stopt by the zealous exertions "of the emissaries of Rome."

"Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes."

And, my Lord, that we have no reason to suppose that Mr. Newman desired to do good service to Rome in writing the 90th Tract, we may discover from the postscript of his letter to Dr. Jelf, in which he says: "Those who are immediately about me know that in the interval between the printing and publication of that Tract, I was engaged in writing some letters about Romanism, in which I spoke of the *impossibility* of any approach of the English towards the Roman Church, arising out of the present state of the latter, as strongly as I did a year ago, or as I do now in my letter."

Numberless other proofs I may give your Lordship of the real objects cherished by this strange confraternity in the formation of their system. If Dr. Pusey write to the Bishop of Oxford in favor of Church authority, he tells his Lordship that this effort to revive the drooping power of the High Church and Conservative party, is not "to approximate to Romanism, but rather to take the strongest and most unassailable point against it." (page 35.) If he speak on justification, he tells his admirers that his doctrine is "just the reverse of the Romanist." (page 75.) If he blunder upon the sacraments, still the professor holds the original truth, "of which the corruptions of Rome is a debasement." (page 144.) If he exalt the necessity of an apostolical succession, it is because "it is a protection against Rome." He talks of "Roman rags," of our Church being a kind of Antichrist, and on all occasions "Rome brings in her modern corruptions." But when Mr. Palmer writes his large and learned, though singularly unfair and misrepresenting Treatise on the Church, is he not desirous to show theological students how easily and safely they may join the holy Catholic communion? Just the contrary. He is encouraged in his labor of love by the excellence of his motive, which he avows in his preface, is to show that Rome may be assailed more effectively by the arguments of his party, than by those of the Ultra-Protestant or the Evangelical Theologian. And in his work, he has the audacity to attack us in a manner almost unthought of by our most malignant foes. Many are the pages he devotes of his second volume, to prove that you, my Lord, and all your brother Vicars Apostolic in England, are in all probability unconsecrated laymen; that at best you are all dissenting schismatics; and that the Bishops of Anglicanism, and they only, can possibly possess spiritual authority in England. How truly Catholic must be the feelings of such gentlemen as these; how valuable must be their willing services in the great work of the reconversion of our beloved country; how sincere must be their hearts and affections in their yearnings towards our holy religion, I leave your Lordship to form your own opinion.

Having now briefly canvassed the motives of the men of the Oxford Convention, allow me to examine whether the language which they employ when speaking of our Church, when writing regarding our conduct, when treating on our demeanor as citizens and the subjects of the best of sovereigns, entitles them to a courtesy which Bellarmine, St. Bernard, and many of our most holy, meek, and amiable writers, indignantly refused to concede to such bitter foes of Catholicity, as loaded it with the most hateful calumny, and covered it with the grossest vituperation. We will examine whether these gentlemen of Oxford treat us any better, and not rather very much worse, than many avowed and open enemies, who wear no mask, and avow their Protestantism. Let us see if we cannot everywhere in their writings, trace a virulent hostility against the Spouse of our Blessed Saviour, which I really can compare to nothing but to that implacable enmity manifested by the Pharisees towards our LORD and Master, which drew from the meekest among the sons of men, a strong denunciation of their hypocrisy, of their cruel and unfounded calumnies. Now, my Lord, there is a celebrated passage often quoted from the 20th Tract for the Times, which, being given without the next following sentences, has led many to believe that the party of Dr. Pusey cherish a very animated and lively affection for the Holy City. I mean the oft-cited quotation: "Truly, when one surveys the grandeur of their system, a sigh arises in the thoughtful mind to think that we should be separate from them—cum talis sis, utinam noster esses." Here, my Lord, appears a sweetening cup; but now come and view the poisoned goblet. The words immediately succeeding destroy the golden vision in which the preceding sentence enraptured us. If these men anoint us with oil, it is only that we may bear their deadly blows. "But alas!" the Tract continues, "*an union is impossible*. Their communion is infected with heterodoxy; we are bound to flee them as a pestilence. They have established a lie in the place of GOD's truth; and by their claim of immutability in doctrine, cannot undo the sin they have committed. They cannot repent. Popery must be destroyed—it cannot be reformed." Catholicism must be annihilated, is therefore the true creed of these pious men; the doctrine of the infallibility of the Church is an eternal bolt against that Reformation which would open our gates to Dr. Pusey; Rome must be levelled and ploughed over, or Anglicanism will never acknowledge us as the true faithful.

The Rev. Mr. Newman, the object of so much inconsiderate praise, is kind enough in his endeavors to prevent Catholicity from increasing her numbers, to represent our dear and divine religion as trying to allure admirers, by the ostensible sweetness of her preachings and the beauty of her rites; and then, when once within her embrace, triumphing over them in cruelty, torturing them in dungeons, where they must slave in darkness, and eat for ever the bread of sorrow. "We must talk and deal with things," says Mr. Newman, "as they are, and not as they pretend to be. If we are induced to believe the professions of Rome, and make advances towards her, as if a sister or a mother church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relation, who will but triumph in the arts which have inveigled us within her reach. No; dismissing the dreams which the romance of Church history, and the high doctrines of Catholicism, will raise in the inexperienced mind, let us be sure she is our enemy, and will do us mischief if she can." On Romanism, page 102, and in his letter to Dr. Jelf, page 8, Mr. Newman represents "the active and energetic principle" of our sacred Church, as manifesting itself "in ambition, insincerity, craft, cruelty, and all such grave evils as are connected with it."

My Lord, when men employ habitually such language as this, is it possible that our own members should run away with the idea that they are either our friends, or even generous and high-minded opponents, because sometimes they dole out to us an empty compliment, after trying to take from us all that is valuable, and depreciating all that we hold sacred? Thus, even the most eloquent of the party, the lay Puseyite, Mr. Gladstone, will grant to us, in page 143, that there have been "holy men in Romanism," and that those holy men have been "great lights of Christianity;" but he thinks nothing of turning round and telling us, that we "wrongfully interpose a crowd of mediators between man and the one Mediator" (page 137);—that our doctrine of purgatory "leads to a carelessness about inward religion" (page 138);—that the doctrine of relics has a similar tendency;—that we cling to an "Italian Priest;"—that "indulgences are an excuse for frailnesses" (page 140);—that by our practice of confession "the Roman arts have infused a poison" (page 141);—that we make it "a debtor and creditor account, on which we may *run up a score*, in the intention of paying it off by penance." Indeed, my Lord, how any one after reading my reply to Mr. Gladstone's Book on the Church, in which I have given a full explanation, and I hope a refutation, of the Puseyite system, as shown forth in the writings of Gladstone, Pusey, Palmer, &c., can think these men any thing but by far our most dangerous, as well as our most artful foes, requiring arguments to meet them which many of our own people have never probably even dreamt of; I am sure is far beyond my comprehension.

But what is the most striking feature in the rancorous malignity of these men—their calumnies are often lavished upon us, when we should be led to think that the subject matter of their treatises closed every avenue against their vituperation. Thus, when Dr. Pusey takes up his pen to treat upon the holy and interesting subject of our baptism, we naturally suppose that here at least we have met with matter which forbids any cause of difference between us. We reasonably trust that in the laver of regeneration the Doctor will sink all our differences on dogma and practice. We do not expect to find, that the original sin of Puseyism, which is hostility to our holy Catholicism, will manifest itself in a treatise devoted to an explanation of the cancelling of the first handwriting which stands registered against every child of Adam. Not at all. "Rome, once characterized for steady practical adherence to sound doctrine, is a seat of Antichrist" (page 201); "The error of transubstantiation has modified other true doctrine, so as to cast into the shade the one oblation once offered on the cross;" and "Rome leads her members into error and countenances corruption in them, when their statements themselves are not very unsound; teaching us how much evil, what seems a little departure from the truth may create." (page 192.)

Far more, however, than any of the avowed works of Dr. Pusey, Mr. Palmer, or Mr. Newman, the Tracts for the Times, but particularly the three last volumes, have opened my eyes to the craftiness and the cunning, as well as the malice, of the members of the Oxford Convention. The perusal of these books has guarded me against what I must call a very great, and GOD grant it be not, a fatal delusion; as I discovered in these works, that the resuscitation of the old and hostile High Church party in the Church of England, well charged with hatred and treacherous feelings towards Rome, was the real object of Pusey and his accomplices in their Oxford hubbub. And this being the case, if once they be entirely unsuccessful; if once they obtain for their party ascendency and power, depend upon it, my Lord, their every nerve will be strained, their every political engine will be put into motion, to grind Catholicism to dust; to crush our Religion in England, to trample upon it, and the rights of its people, in our dear sister country, Ireland. You will then know what was the object of the infamous Articles in the Quarterly Review upon Romanism and Romish priests in Ireland, the productions of one of the sect, the dear friend of Dr. Pusey; you will then see why a solemn compact has been entered into by these men to leave no stone unturned, until they can once more plant their ten extinguished bishoprics upon the necks of the Irish people; (Tracts, No. 1;) you will then discover why Church authority and Tory principles are preached at the same time and from the same pulpits, while Romanists are decried as the friends of Liberal measures, and the tools of the Great Agitator.

But why invite your Lordship to waste any of your precious time in a perusal of the volumes of the Tracts for the Times? In Tract 38, I consider the writer sufficiently demonstrates how affectionate are their longings for the triumph of Rome, and conviction of the real gist of their motives must instantly break upon the mind that reflects upon the statements there so dogmatically propounded. "Be assured of this, (write these Tractarians,) no party will be more opposed to our doctrine, if it ever prospers and makes a noise, than the *Roman party*. This has been proved before now. In the *seventeenth century*, the theology of the divines of the English Church was *substantially the same as ours is;* and it experienced the full hostility of the Papacy. *It is the true Via Media.* Rome sought to block up that way as fiercely as the Puritans. History tells us this. In a few words, then, before we separate, I will state some of the irreconcileable differences with Rome as she is; and in stating her errors, I will closely follow the order observed by Bishop Hall in his treatise on *The Old Religion*, whose Protestantism is unquestionable:

I consider it unscriptural to say with the Church of Rome, that 'we are justified by inherent righteousness.'

That it is unscriptural that 'the good works of man *truly* merit eternal life.'

That the doctrine of *Transubstantiation*, as not being revealed, but a theory of man's devising, *is profane and impious.*

That the denial of the cup to the laity, is a bold and unwarranted encroachment on their privileges as CHRIST's people.

That the *sacrifice of masses as it has been practised in the Roman Church*, is without foundation in Scripture or antiquity, and therefore *blasphemous and dangerous.*

That the honor paid to images is full of peril, in the case of the uneducated, that is, of the greater part of Christians.

That indulgences, as in use, are a *gross* and *monstrous* invention of later times.

That the received doctrine of Purgatory is at variance with Scripture, cruel to the better sort of Christians, and administering deceitful comfort to the irreligious.

That the practice of celebrating divine service in an unknown tongue is *a great corruption.*

That forced confession is an unauthorised and dangerous practice.

That the *direct invocation of Saints* is a dangerous practice, as tending to give, often giving, to creatures the honor and reliance due to the Creator alone.

That the Roman doctrine of Tradition is unscriptural.

That the *claim of the Pope* to be the universal Bishop is *against Scripture and antiquity.*

I might add other points in which also I protest against the Church of Rome, but I think it enough to make my confession in Hall's order, and so leave it."—Tract 38.

But, my Lord, after reading in the pages of Ecclesiastical history, of the endless labors and difficulties of Apostolical Popes, labors so often totally abortive, never more than very partially successful, and never of lasting efficacy, in endeavoring to cement a reunion of the Greek schismatical Church with the holy Catholic religion; and that too, where religious differences are so small; for us to look forward to a reunion of the Church of England with us, with the above power of obstacles repelling all advances to each other, appears to me a most singular delusion. The LORD I know is a GOD of wonders; but such a miracle as this we have no experience to lead us to anticipate. If our hope ought to be a great, ought it not also to be a reasonable expectation? I do not despair of the reconversion of England, but then I do not think it can be accomplished by such means as some of our own body too ardently anticipate. If the Puseyites are to be the new Apostles of Great Britain, my hopes for my country are lowering and gloomy. Oh why not labor for England with the fortitude, but with the prudence also, of the best of our Saintly predecessors in the holy ministry? Why see in every wind of doctrine the breath of the Spirit which is to reanimate our country with the blessing of its reconversion? Why too raise, or why embitter against ourselves the hostility of all other religionists, while we are aiding the efforts of the very worst of enemies, that very now declining and falling party of high Churchmen, who were far the most opposed to Catholic Emancipation, and who seem to hope, once more, gaining fetters from ourselves, to chain us to the galley.

"Oxford, March 13th.—Mr. Colquhoun, (says the Morning Chronicle,) the opposer of the Maynooth Grant, is at present in close communication with the leaders of the Tract party."

"Tum vero manifesta fides, Denaumque patescunt
Insidiæ."

Yes, my Lord, let us only watch with an unprejudiced eye the real sign of the present times, and we must infallibly discover what is the true object of the movement at Oxford. When the *Times Newspaper* promises all its future commendations to Dr. Pusey and his party; when Dr. Hook uprears the standard of this party, and the *Morning Post* blesses the colors; when another violent religious opponent makes the men of the Oxford Convention the great objects of his affectionate veneration, as "the best sons—he might say the fathers of the Church of England;" it does not require the penetration of Laocoon to detect the true object of these people. There is no difficulty in declaring that there is treachery, when we know who are leagued in this conspiracy against us.

Indeed, my Lord, I am sorry to be obliged to add, that some even of the most moderate among the advocates and followers of Puseyism, so often and so perpetually are found blaming the Catholics for their want of a high-toned Conservatism in politics, that I really have for some time seriously apprehended, that even they are aware of the treacherous spirit which animates the whole body of the system; and that there is as much of political as religious knavery in this Oxford movement. Even in that very letter which was lately published in the *Univers*, and copied into the pages of the *Tablet*, the writer blames too virulently the Catholics of England for supporting the present Liberal Administration, for uniting themselves with those whom the writer had the meek charity to designate as "miscreants, schismatics, and seditions;" he denounces but too violently the Liberator of Ireland, though I do not see that he includes, as almost all Puseyites do among the objects of their anathemas, the Catholic Prelacy of Ireland; for me not very much to suspect, that the writer was some mere canting, crowing politico-religionist. Of that letter, however, my Lord, I must still confess I have formed no decided opinion. Within the last few days, however, I have received a long and kind favor from the Rev. Mr. Mason of Stourbridge, who is a distinguished convert to our holy religion, and whose great experience, as well of the shrewd and quick apprehension of the whole state of the subject in debate, which the whole of his communication manifests, makes his opinion most valuable to me. As he also has forwarded to me an unasked permission to make whatever use I please of his letter, I will beg leave to quote his opinion regarding that document in the *Univers.*

"I do not say, (writes Mr. Mason,) I will not say there are no sincere individuals among the Puseyites; I hope Mr. Newman and the writer in the *Univers* are such, but I very much doubt it; indeed, that letter is such a mawkish imitation of a Saint, that I cannot recognise that sincerity which always marks the productions of a sincere inquirer after truth. I can say for myself, and I think every one who advances from Protestantism towards Catholicity can say with me, that as light breaks upon our minds we do not doubt of Rome, our doubts lie the other way; for we say Rome is right so far; we have been deceived; and being wrong in these points, there is reason to fear that we are wrong in others. We doubt Protestantism as a whole, and suspect that Rome is right. But the writer in the *Univers* calls upon Rome to do penance for her sins, &c. Again—as we advance we doubt of our ministry and ordinances, and are disposed to abandon that ministry and those ordinances. But the writer doubts not of the validity of his bishop's Episcopal character, though he must have known that it is denied by Catholics; and he says that he and his brethren must wait till their bishops come round. What, refuse to follow conviction till other men lay down their mitres! I pass over his assertion that the *Primacy is not essential to the Church*, consequently not of divine institution, but grows out of its health and vital heat, as if vital heat ever produced a head to a human body, to which the Church is assimilated. As we approach towards Catholicity, our love and respect increases and our violence dies away; but the bulk of these men become more rabid as they become like Rome, *a plain proof of their designs.*"

(To be continued.)

COMMUNICATIONS.

For the Churchman.

ON THE WORD "INHERENT."

Let me not be considered presumptuous, Mr. Editor, in suggesting that divines old and new have often used the word *inherent* improperly. They speak of an inherent righteousness as if it were something wrought by the Spirit in the *inward* man, in distinction from that which, they say, is outward or imputative. The dictionaries, on the other hand, interpret "inherent" thus: "Existing in something so as to be inseparable from it: innate: inborn." In this latter sense, if man by nature be "dead in trespasses and sins," there is no such quality—strictly speaking—as inherent righteousness. CRABB maintains that "*inherent* denotes a permanent quality or property, as opposed to that which is adventitious and transitory," and quotes the following lines from Cowley:

"When my new mind had no infusion known,
Thou gav'st so deep a tincture of thine own,
That ever since I vainly try
To wash away the inherent dye."

As Crabb, however, admits that poets and philosophers adopt different words to express the same thought, I suppose that Cowley has availed himself of a poetic license. The new mind of an infant with *no* infusion is scarce distinguishable from an embryo intellect. Whatever, therefore, is instantly grafted or stamped upon it, is, *as it were*, innate or inherent. When mention is made of the "inherent" goodness or holiness of the DEITY, essence rather than permanence is involved in the idea. Why, then, in the application of the term to human beings, shall we change its *inherent* meaning?—What is inborn, says Crabb, is naturally inherent; but all is not inborn which *is* inherent, inanimate objects for example having inherent without inborn properties. "A love of truth (he continues) is an inborn property of the human mind; it is consequently inherent, inasmuch as nothing can totally destroy it." Not so thought St. Paul when he quoted a heathen poet as (without a license) representing the Cretan people to be *alway* liars. Not so thought David when uttering his complaint, that the ungodly as soon as they are born go astray and speak lies. Mr. Crabb appears to err both theologically and philologically. Mr. V. B. Livingston says, "The word *inherent*, it is to be noted, is used by Bishop M'Ilvaine as a convertible term with *inwrought* or *infused*, which sense *we* also understand it to convey." P. 147. It is employed differently, however, and as the present writer believes, more correctly in an editorial article of the Churchman, (May 1,) thus: "In proportion as intelligent minds, especially of the laity, turn their strength to the investigation of those varieties in which their highest interests are essentially involved, Christendom will show more and more in its outward form the *inherent* and substantial unity of its faith."

PHILOLOGUS.

For the Churchman.

The subject of reserve, in the communication of religious knowledge, has been presented to the Christian world by some divines of the Church of England. Their views upon this subject have been assailed, as showing in them a decided tendency, and perhaps more than a tendency, to Romanism. It is surprising how a name, or an advocate, changes the hue of a doctrine—in them the doctrine is Popery, it is so (we are told) because the doctrine, in itself, is a feature of papistical theology. What was it then in John Wesley? What was it in the formal meetings of the Methodist communion in his day, and country? What is it in the Methodist society in this country? For the book whence I quote, has this title page: "New York: Published by T. Mason and G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street."

The book itself is "Wesley's Christian Perfection." On the 48th and 49th pages, we read: "Our second conference began Aug. 1st, 1745. The next morning, we spoke of sanctification as follows." The fourth question is, "In what manner should we preach sanctification?" "Ans. Scarce at all to those who are not pressing forward;" the answer proceeds to state how it is to be preached to others. Is not this palpably reserve towards one class? On the 51st page are these words—a decision at the same conference: "It behooves us to speak almost continually of the state of justification; but more rarely,* at least in full and explicit terms, concerning entire sanctification." Here the author appends a note, * "more rarely, I allow; but yet in *some* places very frequently, strongly, and explicitly." "Almost continually of justification, but more rarely concerning entire sanctification," surely has the appearance of "reserve," and that in the head of a protestant sect.

On the 69th page we find the following: "Quest. Suppose one had attained to this, [Christian Perfection,] would you advise him to speak of it? Ans. At first, perhaps, he would scarce be able to refrain * * *. But afterward he might, and then it would be advisable not to speak of it to them that know not GOD; (it is most likely it would only provoke them to contradict and blaspheme.")

This surely would be a fruitful text on which to declaim against the nascent, or developed popery in certain quarters. Perhaps it is not noticed, because the promulger was orthodox, i. e., a dissenter—but surely his disciples can hardly censure the same principle of "reserve" in others—until disavowing his words.

Without advocating, or repudiating, the doctrine of "reserve," I would remark that more than one principle is laid down in the standard works of ecclesiastical bodies around us—laid down because principles held in all ages of the Church—which now are attacked as having sprung from Rome. We must not be affrighted from any truth, nor from any topic, by the cry of popery, but search for ourselves. P. T.

For the Churchman.

TEXAS.

Mr. Editor,—I have been highly gratified to perceive that the Episcopalians of this country are becoming somewhat alive to the importance of missionary efforts in behalf of Texas, and are endeavoring now, before the ground is wholly occupied by other denominations, to lay a broad and strong foundation for our Church in that new republic.

The people of Texas have peculiarly strong claims upon the religious sympathies of the citizens of the United States. They are of your blood, they speak your language, they have sprung from your soil; here their early days were passed; in your schools and academies they have received what education they possess; in the churches here erected to the living GOD, in their young days they sat and listened, while the words of divine love and holiest truth thrilled upon their ears; upon your laws and your government have they modelled theirs; to you they look for sympathy and encouragement, for aid and instruction, for conduct and an example.

In going to a new country, they carried with them the principles of political and religious liberty taught to them here, and having broken down the close dominion, and overthrown the religious tyranny of the Romish Church, they proclaimed and established the broad principles of religious toleration, and opened to all sects and persuasions, their wide extended and beautiful country. But religious and political liberty were not purchased without a price—and they have not yet recovered from the pecuniary embarrassments entailed on them by that struggle.

Rich in future prospects, (for it cannot be that a people of their race can remain long impoverished in a country so rich in natural resources,) they are yet poor in present means, and unable to provide themselves with that spiritual instruction of which they stand so much in need.

Now, in the darkest hour of their destitution, they make an earnest, a solemn appeal to the Protestants of the United States, beseeching them for aid, not in the way of alms, but as a loan upon interest, pledging themselves to return a hundred, perhaps a thousand fold, and that before long, to your religious institutions, your Missionary, your Tract, your Bible and Prayer book Societies.

I believe that there never was a people more desirous than the Texians now are, to see churches and ministers and religion established among them. I have travelled some thousands of miles, to and fro, in that country; I have sat at the board, and eaten at the tables, of the wealthiest and the highest in office and reputation there; I have lodged in the cabins, and slept upon the floors of the humblest and poorest immigrants in the land; I have conversed freely and intimately with all classes; I have discussed with them, and have heard them discuss, as neighbor with neighbor, all subjects near and dear to them personally, or important to their adopted country; and I think I am justified in the opinion I have above expressed.

It is the belief of almost all classes, that no matter how wise the laws may be, how zealous the officers of justice in endeavoring to enforce them, the passions of men cannot and will not be restrained by the mere fear of legal punishment; to secure that obedience to the laws which is essential to the well being of society, and to the stability of the government, there must be a religious sanction. And in that belief, many who have no promptings of religious feeling, who perchance might scarce for years darken a church door if one were erected within a few yards of their dwellings, are desirous to have churches erected among them, and are willing to contribute to their support.

There are many too, who, though far away from any temple erected for the worship of GOD, yet cease not to remember how pleasant a thing it was, in times gone by, to go up to the house of prayer; how sweet it was, the cares, the anxieties, and troubles of the week suspended, to sit with almost a holy serenity and listen to the words of consolation and hope, as they fell from the lips of the minister of GOD. And though in coming to their new homes they have severed themselves from all the sweet associations of their youth—they have left father and mother, sisters and brothers, all that were dearest to them, and have subjected themselves to many privations and sorrows; they feel and mourn more deeply the absence of religious instruction, and the opportunity of prayer and worship, than father, or mother, or the home of their youth.

Such is the state of mind of the people of that country, that though each may have his private preference, they are willing to receive the ministers of any Christian sect or persuasion. They feel the want of religious institutions, and whatever denomination come there first and strongest, will meet with sanction and encouragement.

The Mexican priests fled with the Mexican armies—but the Pope of Rome has not abandoned his hope of ultimate spiritual dominion. He has recognized the independence of the country—he has sent out his missionares—they have obtained by cession from the government,

the old missionary stations and buildings—they a[illegible] the most important towns in the republic, and they are prepared from all points, north, south, east and west, to push on their grand object of obtaining the supremacy; and such is the state of spiritual destitution, such the want of religious tuition, that the people, though preferring Protestantism, are glad to avail themselves of the services of the Church of Rome. Should Protestants be supine now, the predominancy may be lost to them forever.

Of the Protestant Churches, the Episcopal evidently stands highest in the regards of the citizens of the country, and larger contributions are raised for the support of our Church than for any other.

But if Episcopalians cannot or will not now second the efforts of the friends of the Church in Texas, it is probable that future exertions will be comparatively hopeless. At Galveston, the friends of the Church are putting out all their strength to erect an edifice proper for the worship of GOD; and the Rev. Mr. Eaton, their pastor, is now in this city endeavoring to procure pecuniary aid. Galveston is the principal seaport of the republic. It is already, though but a few years established, one of the principal towns. It is the most important point in the republic. We have already a church at Matagorda. With assistance we can establish one at Galveston. Houston is the next most important point, and should be occupied. But Galveston, from its position, claims pre-eminently the fostering aid of the Church.

A LAYMAN OF TEXAS.

To the Editor of the Churchman.

KEMPER COLLEGE.

Dear Sir,—During a recent visit to England, embracing a period of a very few weeks, I availed myself of several opportunities of bringing Kemper College before my friends. I am happy in being enabled to acknowledge the receipt of donations in books:

From the Rev. J. H. Newman, the Rev. W. T. Copeland, the Rev. R. W. Church, and the Rev. John B. Morris, all of Oxford; from the Rev. Thomas Hartwell Horne, C. J. Stewart, Esq., W. E. Gladstone, Esq., M. P., and the Rev. D. Lewis, of London; the Rev. J. R. Burgess of Streatley, the Rev. E. Bickersteth of Waton, the Rev. Mr. Townsend of Liverpool, the Dean of Salisbury, the Rev. J. R. Fishlake of Little Cheverill, and the Rev. E. Wilton of West Lavington.

The books received from the above are the following:

St. Ambrose, 2 vols. folio; Justin Martyr, 1 vol. folio; Chrysostom on the Priesthood, 1 vol. 8vo.; Gregory Nazianzen, 2 vols. folio; Irenæus, 1 vol. folio; Heylin's Life of Laud, 1 vol. folio; History of the Church in Scotland, 2 vols. 8vo.; Barwick's Life, 1 vol. 8vo.; Scott's Christian Life, 5 vols. 8vo.; Archbishop Secker's Works, 6 vols. 8vo.; Bishop Taylor's Works; Short's History of the Church in England, 3 vols. 8vo.; Prideaux's Connexions, 4 vols.; Jenning's Jewish Antiquities, 2 vols.; Rowth's Opuscula, 2 vols.; Æschyli Choeph.; Jewish Prayer Book; Stuart's Hebrew Grammar; Schaaf's Syriac New Testament; Biblia Hebraica; Schulten's Institutiones; Hist. Arab. (Pococke); Adams' Roman Antiquities; Journal of a Naturalist; Horne's Introduction, 5 vols. 8vo.; Do. abridged; Horne's Bibliography; Horne on the Trinity; Horne's Deism Refuted; Horne's Protestant Memorial; Horne's Mariolatry; Horne's Prayers; Magee on the Atonement, 3 vols. 8vo.; Poole's Sermons; Keith on Prophecy; Ewart on the Psalms; Peck's Translation of the Minor Prophets; Bickersteth's Entire Works; Calvin's Works; Chillingworth's Works; Letters by a Churchman; Gladstone's Works; Wall on Baptism, 3 vols. 8vo.; Pearson's Lives of Schwartz and Buchanan, with his Sermons before the King, 5 vols. 8vo.; 3 vols. of the Bampton Lectures; 2 vols. of Buttman's works; Sage's Cyprianic Age; Daubeny's Protestant's Companion, with Supplement, 2 vols. 8vo.: Sclater's Draft of the Primitive Church.—80 volumes.

The following donations in money were also received:

The Lord Bishop of Salisbury, £5; the Vice Chancellor of the University of Oxford, £5; F. H. Dickenson, Esq., M. P., £5; the Rev. H. Deane, of Gillingham, £10; Mrs. Deane, £5; W. R. Burgess, Esq., London, £10; A. Caswall, Esq., London, £5 5s; the Rev. S. R. Maitland, Lambeth Palace, £10; the Rev. B. Harrison, Lambeth Palace, £5; the Rev. C. B. Pearson, Knebworth, £5; George Stokes. Esq., £1; Anonymous, by the Rev. D. Lewis, £5. Total, £71 5s.

With this sum I purchased the following books:

Burton's Eusebius, 2 vols.; St. Augustine's Confessions and Life; Tertullian, folio; Cyprian, folio; Bingham's Works, (2 copies,) 2 vols. folio and 11 vols. 4to; Collier's Ecclesiastical History, 2 vols. folio; Pole's Synopsis, 5 vols. folio; Fleury's Church History, 33 vols. 4to; Labbe's Council of Trent, folio; Sleidan's History of the Reformation; Burnet's History of his own times; Strype's Annals, 2 vols. fol.; Melchior Adams' Lives of the Reformers; Potter on Church Government; Burnet's Reformation, 4 vols. 8vo.; Southey's Book of the Church; Brett on Liturgies; Palmer on the Liturgy, 2 vols. 8vo.; Burnet on the Articles; Shepheard on Common Prayer, 2 vols. 8vo.; Palmer on the Church, 2 vols. 8vo.; Hooker's Works, 2 vols. 8vo.; Pearson on the Creed, 2 vols. 8vo.; Thomas à Kempis; Blunt on the Reformation; Corpus Statut. Univers. Oxon. 4to; Abul Pharagii Hist. (Pococke); Courayer on English Ordination, 3 vols. 8vo; Nichols' Defence; Bossuet on Protestant Variations; Burkitt on the New Testament, folio; Macknight; Buxtorf's Lexicon; Buxtorf's Concordance, 1 vol. folio; Greswell's Harmonia; Newton on the Prophecies; Graves on the Pentateuch; Leighton's Works, 2 vols. 8vo; Barrow's Works, 2 vols 8vo.; Enchiridion Theologicum, 2 vols. 8vo; Leland's Deistical Writers; Butler's Analogy; Grabe's Septuagint, 8 vols.; Stanhope on the Epistles and Gospels, 4 vols. 8vo.; Mills' Greek Testament, folio; Biblia Sacra Trewellii, folio; Shuckford's Connection. 4 vols.; Collier's Sacred Interpreter, 2 vols.; Campbell on the Gospels; Psalmorum Arab. and Latin; Scapulæ Lexicon, folio; Sales' Koran; Reland's Palestine; Witsii Ægyptiaca; Freytag's Arabic Lexicon, folio; Rosenmuller's Arabic Grammar. Total of volumes purchased, 136.

The British and Foreign Bible Society has also given a selection of its versions for the use of students in Kemper College. It has also placed at the disposal of Bishop Kemper, 2 Bibles and 4 Testaments in each of the following languages: viz., French, Irish, Welsh, Spanish, Portuguese, Swedish, Danish, German, Bohemian, Hungarian, and Italian. In all, 66 volumes.

The Religious Tract Society has given a choice selection of 50 volumes.

I am also encouraged to expect considerable donations from the Society for Promoting Christian Knowledge, and various private sources.

The entire amount of volumes received in England to September 19 is about 350, many of which are of considerable value, as you will perceive by the above catalogue. The value of the whole is probably not less than $700.

I remain, Rev. and dear sir,

Yours very truly.

HENRY CASWALL.

P. S. It would be conferring a favor on me, and would probably advance the interests of Kemper College, if our different Church papers would insert the above acknowledgment.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Thursday, October 28.

St. Simon and St. Jude the Apostles.

Of these two Apostles but little mention, except by name, is made in Scripture. Ecclesiastical History, however, although that too is very brief in noticing them, gives evidence of their fidelity in their Master's cause, and of their ultimately attaining to the crown of martyrdom. But however small the knowledge which the Church now has of these holy men, the GREAT DAY will make fully known their labors and sufferings for the truth as it is in JESUS, and the claims they have upon the grateful and affectionate remembrance of the Church.

Some light is thrown on the peculiar characters of these saints respectively, by an incidental notice of the former, and by the short epistle of the latter.

There were among the Apostles two Simons, one surnamed Peter, and the other Zelotes. (St. Luke 6: 14, 15.) The latter is the one this day commemorated. His surname, the meaning of which conveys the idea of zeal or earnestness, was probably given him, according to the rule usually followed in applying such distinctive appellations, on account of correspondent traits of character. Zeal is a great virtue in the Christian life, and would seem to be inseparable from a just estimate of the claims of GOD, and of the value, obligations, and responsibilities of religion. When, however, the natural moral temperament is favorable to its maintaining a controlling influence over the heart and character, the most solicitous care should be taken, accompanied with earnest faithful prayers for the guidance and aid of divine grace, that it may assume a direction, and be preserved within bounds, consistent with the meekness, purity, and charity of the Gospel. Without this, there will be great danger of its leading to a spirit, and to feelings and acts, derogatory to the honor of GOD, at variance with the spirit and principles of true religion, and destructive of evangelical character and hopes. Thus governed, however, it is one of the best evidences of Christian sincerity and fidelity, and a highly favorable means of promoting the glory of GOD, and the spiritual and eternal good both of him who cherishes it, and of those whom he may influence.

Zeal, controlled and regulated by Christian principles and affections, is a very necessary qualification for a minister of the Gospel. That to him are committed the promotion of the honor of GOD and the interests of the Church which CHRIST purchased with His blood, the care of souls in danger of perishing everlastingly, and a most efficient agency in adding to the number who shall eternally set forth the praises of GOD and of the Lamb—are surely considerations which must fill with the liveliest earnestness and zeal, every heart not devoid of sensibility, perverted by levity, or hardened by sin.

[*Again the writer is compelled to crave the indulgence of his readers, by still postponing the completion of the article on the Feast of St. Luke, as well as of this.*] DIES SANCTUS.

For the Churchman.

Mr. Editor,—Will you permit me to trespass upon your columns for a brief space, while I ask the attention of your readers to the very consistent editorial, which appeared in the Episcopal Recorder of the 9th inst.? The article is headed "Episcopal Agreement," and its object is to show that with the "Liturgy, Articles, and Homilies," for the standard of our faith—there should be no public expression on the part of any of our bishops upon any matter which is the subject of controversy—lest such a course should disturb that Christian harmony, in the public acts and counsels of the bishops, which the editor styles "Episcopal agreement." The moving cause of these remarks, is an editorial notice in the Churchman of the previous week, of that part of Bishop Onderdonk's address to the State Convention, wherein he expresses in general terms, his approbation of the Oxford Tracts, as being works containing sound Church principles.

The editor says, "we regret that the prelate referred to, (Bishop Onderdonk,) whatever might have been his private opinion, felt it his duty to give this *emphatic* (public) *expression of his approbation.*" Next follows the reasons for this regret, which are: because these tracts have been the subject of controversy, and "because they have received the *emphatic public expression of disapprobation* from at least, if we mistake not, six of our American bishops."

Now, Mr. Editor, let us examine the consistency of our good friend of the Episcopal Recorder. Because these tracts have been the source of much controversy in the Church, he thinks this public expression of approval on the part of Bishop Onderdonk, very unfortunate. The tracts ought not to be touched in a *public* manner—but should be reserved for the private edification and comfort of such as have any thing to do with them, or peradventure to form the basis of a series of popular romances. Their nature and character are disputed, and therefore they ought to be left alone by the bishops, so far as any *public* expression of their views in reference to them is concerned—so far so good. But the editor does not stop here; he goes on a little further, and gives us another reason showing the impropriety of Bishop Onderdonk's course—and that is, because these tracts to which Bishop Onderdonk gave his *public approval*, had already received the emphatic *public disapproval* of six American bishops, which act on the part of these favored six, is evidently mentioned and referred to by the editor with much satisfaction.

Now, Mr. Editor, can any thing like consistency, be extracted from this article? If these tracts be a subject of controversy in the Church, then they ought on that account, according to the editor's first reason, and in pursuance of the scope of his whole argument, be *rejected entirely from any public Episcopal act, no matter from which side it may proceed*, lest such act should impair "Episcopal agreement." Applying this reasoning to Bishop Onderdonk's case, he censures him for his public approval of the tracts. But the editor allows his reasoning to affect only this one side of the question, and while sending up his lamentations that Bishop Onderdonk should have made this public manifestation of *his* opinions, because, forsooth they do not tally with his own—he mentions with feelings of evident satisfaction, the fact that six bishops have expressed their *public disapproval of them*, have committed an act which the editor considers highly censurable, by publicly expressing their opinion upon a topic which is a subject of controversy in the Church. Does not this course on the part of the editor nullify the sincerity of the reason given by him, for his objection to the course taken by Bishop Onderdonk?

Having endeavored to show the inconsistency of the editor's reasons, and their repugnance the one to the other, I would now examine the reasonableness of the second reason I have referred to, of his disapproval of Bishop Onderdonk's act, independently of its hostility to the first. The Bishop ought not, says the editor, to have made this public expression of *his* opinion concerning the Oxford Tracts, because six American bishops had expressed a contrary opinion. Now I should think, sir, that if six bishops have a right to express *their* opinion *publicly*, in regard to a disputed point, there is no reason why a seventh should not have the same privilege; nor do I see why the freedom of thought and of expression of this seventh bishop, should be trammelled and controlled by the *dicta* of the preceding six. The grave assertion that Bishop Onderdonk's mouth ought to be gagged, because six bishops have expressed their opinions upon the subject, for fear of interfering with "Episcopal agreement," and the natural consequence arising therefrom, that where one bishop has publicly expressed his opinion upon a disputed point, this opinion must be regarded as the conviction of all the other bishops, since they cannot by a declaration of like authority make theirs public, seems to me to be rather absurd. But I have already trespassed to a greater extent upon your patience than I had intended, and will not now carry my reflections any further. Ω.

THE CHURCHMAN.

SATURDAY, OCTOBER 23, 1841.

The politeness of the Secretary of the House of Clerical and Lay Deputies of the General Convention enables us to lay before our readers a connected and authentic account of the proceedings of the House.*

The business of the House has been conducted from the commencement of the session to its close with a remarkable degree of unanimity.

Indeed, nothing occurred to excite more than ordinary interest until Saturday the 16th, (near the close of the session,) when a message was received from the House of Bishops, informing the House of Clerical and Lay Deputies that the Bishops had nominated the Rev. Dr. Vaughan as Missionary Bishop to the colony of Maryland in Liberia of Africa, and such other places as the proper authorities might designate; and the Rev. Mr. Cobbs, of Virginia, as Missionary Bishop to Texas.

This announcement produced considerable excitement. Different opinions and wishes as to the disposition which should be made of it, were almost simultaneously expressed. Many avowed their willingness to send a bishop to Africa, who doubted the expediency of a similar measure for Texas. After some desultory conversation, the Rev. Dr. M'Vickar offered a resolution that the House go immediately into the election of a bishop for West Africa. The Rev. Dr. Henshaw congratulated the House on their apparent readiness to concur in this measure, and expressed the hope that when this was settled, there would be a like readiness to concur in the other. There were not a few, however, who regarded both measures as crude and precipitate, and who were therefore gratified by a resolution first offered by Judge Chambers, and shortly after renewed by the Rev. Mr. Presstman, that it was inexpedient for the House at this time to enter into an election of a bishop for Texas and another for West Africa. A division of the resolution was demanded, on which Judge Chambers coolly remarked, that in case of a division, the part first named in the resolution must come first under discussion. This was somewhat of a damper to many who thought that the election for Africa might be made without delay, and were willing to leave Texas, which seemed encumbered with greater difficulties, for subsequent consideration. There being, however, no disposition to take up Texas first, the debate opened on the combined resolution, that it was inexpedient for the House at this time to elect a bishop for Texas and West Africa.

The Rev. Dr. Henshaw had a little before spoken with his accustomed eloquence in favor of the election. Dr. Henshaw argued that the subject was one which had been long under the consideration of the Board, and which therefore there was good reason to believe had been well matured. He dwelt also emphatically on the weight which should be attached to a measure that came before them with the combined and authoritative sanction of the Board of Missions and the House of Bishops.

In speaking to the general question of the inexpediency of choosing bishops at the present time, the Rev. Mr. Presstman of Delaware dwelt on the evils to be apprehended from the undue multiplication of bishops. The wisdom and dignity of the House of Bishops, he argued, was the conservative element of the Church, and the enlargement of it to a popular body composed of members not remarkable for matured abilities, and rather requiring for themselves than qualified to impose on others the restraints of prudence and discretion, was a new feature in our organization, which he contemplated with painful apprehensions.

The resolution was debated during the rest of the evening, but the House adjourned without coming to a decision.

On Monday morning, James S. Smith, Esq., of Philadelphia, offered a substitute, to the effect that it was inexpedient for the House to go into the election of a bishop for foreign countries until the Convention had, by adequate legislation, defined his duties and responsibilities. Mr. Smith enforced his resolution by a luminous argument, pointing out the canonical obstacles to the proposed measure, and showing that in the present state of our legislation, a bishop in foreign parts, in the event of his being guilty of immorality or heresy, could not be held amenable to our laws.

After the floor had been occupied by several speakers, the Rev. Dr. Henshaw delivered a most eloquent and impressive speech, in which he endeavored to show that the measure had been well matured, that it had been devised with due regard to economy, and that the objections which had been alleged against it for want of canonical provisions, were entirely unfounded. The promise, he argued, which was exacted from the bishop in the office of consecration, obliged him to conform to the doctrines, discipline, and worship of the Church, whatever station or country should be assigned to him.

The question was discussed, without being decided, by various speakers, until the hour of adjournment.

In the evening, the debate was resumed. P. A. Jay, Esq., drew a contrast between the course which we were now proposing to adopt towards foreign countries, and that which the Church of England pursued towards the Church in the United States. In the latter case there were presbyters and congregations which needed a bishop, and yet, though the urgency was great, the boon was granted with cautious deliberation, and a prudent regard to the integrity and preservation of the faith. We, on the other hand, without any necessity, were about to rush forward with a project which would lead us we knew not whither, and would be followed by consequences which it was impossible to predict. Where was the need of a bishop in stations in which they would have under them two ministers apiece? How support bishops out of the funds of a Society that had at their disposal eight thousand dollars *less than nothing?* We are told indeed to go forward in faith; but, Sir, (said Mr. Jay,) I like not the faith which is separated from works: if a man who cannot swim ventures into the water beyond his depth, he is very likely to be drowned. Let us not tempt Providence by undertaking a work which he has not given us the means to perform.

The Rev. Dr. Vinton, of Rhode Island, and the Rev. Dr. Henshaw, dwelt on the command to "go forth into all the world," as sufficient to vindicate the proposed measure from the charge of presumption, or a tempting of Providence; and the former gentleman instanced the example of Abraham, who went forth at the command of GOD, not knowing whither he went, as an illustration of the faith in which missionary measures should be prosecuted. To this it was answered, by the Rev. Dr. Mason, of Raleigh, that the whole Church, bishops, clergy, and people, in the discharge of their ordinary and appointed duties, in steadfast reliance on the good providence of GOD, were, in truth, exemplifying the faith of Abraham; but that before that faith could be exemplified in the prosecution of any *specific* measure, as, for instance, the mission of a bishop to Africa or to Texas, there must first be produced a *specific* divine command for that measure. Dr. Mason also questioned the right of the Church in the United States to impose a bishop on the Church in Texas, without consulting the latter in reference to the individual elected, especially in view of the fact that the only two congregations in Texas had solicited the episcopate in behalf of their respective rectors.

J. S. Smith, Esq., said that as the proposer of the resolution, he craved leave to offer a few remarks in reply to the objections which had been made. He had shown the House that there was, as yet, a want of canonical provision in our ecclesiastical legislation for the trial of bishops not within the limits of our civil jurisdiction; and how had his argument been met by the reverend gentleman from Maryland? Simply by an eloquent appeal in behalf of foreign missions! Mr. Smith went on to disclaim all opposition to foreign missions, and to point out the fallacy of the issue which it had been sought to impose on the House. The simple question, he said, was, whether it was expedient to send out a foreign missionary bishop in the present state of our legislation.

The Rev. Dr. Burroughs rose at a late stage of the debate, and after passing a merited compliment on the learning and eloquence which it had called forth, and confessing his inability to offer any thing which could influence the minds of others, begged leave to state to the Convention the reasons which would govern his own vote. He regretted the absence of the delegation from Maryland, who, he was assured, were opposed to the measure before the House, both of whom were admirably qualified to sustain whatever side they might adopt, and one of whom had declared his determination, in the event of the subject coming before the House, to take an active part in the debate. Dr. Burroughs repelled the attempt which had been made to bias the decision of members by a reference to the unanimity with which the nomination had been made in the House of Bishops. We knew nothing of the differences which might have prevailed, nor of the means taken in that House to effect unanimity. But be the fact what it might, the House of Clerical and Lay Deputies, as an independent branch of the Legislature, had rights and duties of their own, in the exercise of which they were bound to keep their minds unwarped and untrammelled by all extraneous influence. To be biassed by the decision of the Bishops, would defeat the very object of their institution as a separate house.

In regard to the measure before the House, the election of bishops for foreign countries, Dr. Burroughs was constrained to express the fear that to sanction it would be to transcend the limits prescribed to us by the Constitution and Canons of the Church. The want of adequate canonical provisions, by which a bishop under foreign jurisdiction could be held accountable to the ecclesiastical authority of our Church, had been clearly pointed out by the learned civilian from Philadelphia. In his own mind, however, there were constitutional as well as canonical objections to the proposed measure. The fifth article of the Constitution provided, that "A Protestant Episcopal Church in any part of the United States, or any territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution." No provision was made for the admission to union of foreign Churches, by the Constitution, which in truth virtually excluded all whom it failed to embrace. Again, the eighth article provided that "A Book of Common Prayer, &c., when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those dioceses which shall have adopted this Constitution." Thus we had no constitutional provision for the adoption of the Book of Common Prayer, Administration of the Sacraments, &c., in Churches, which we might organize without the limits of the United States or their territories. Dr. Burroughs was careful to avoid all points which had been touched by Mr. Smith, and he therefore confined himself to a notice of the 16th canon and the second canon of 1838. The former declared that all canons respecting candidates for Holy Orders "shall affect as well those coming from places in the United States in which the Constitution of the Church has not been acceded to, as those residing in states or territories in which it has been adopted;" thereby again virtually excluding from canonical provisions candidates residing beyond the jurisdiction of the United States.

Dr. Burroughs also dwelt on what he conceived to be the mischievous operation of the fifth section of the second Canon of 1838, in the event of the frequent consecration of missionary bishops. This section rendered such bishops entitled to a seat in the House of Bishops, and eligible to the office of Diocesan Bishop in any organized diocese in the United States. The enlargement of the House of Bishops by the addition of this new order of bishops without dioceses, was a thing never contemplated by the Constitution of the Church, and calculated in various ways to defeat the design and ultimately to destroy the structure of our ecclesiastical organization; while the eligibility of these missionary bishops to our vacant dioceses would tend to convert some from travelling mendicants abroad, to hungry and intriguing applicants for office at home. Dr. Burroughs also strongly insisted that there was no need of sending a bishop to Africa, and much less to Texas, where the project was embarrassed with the further difficulty of conflicting claims between rival candidates which we were undertaking to settle by imposing on the Texians a bishop of our own. He exposed also the futility of the appeal to send out the Church in its integrity. On this point, however, and on several others on which Dr. B. skilfully expatiated, such as "the leadings of Providence," the example of the Church of Rome, the inadequacy of our resources, &c., &c., we are unable for want of room to touch.

We are compelled to break off abruptly, and—begging indulgence for any errors or indiscretions consequent on the hurry and interruptions, in the midst of which we have prepared our paper for this week—will merely state as the result of the debate, that Mr. Smith's resolution was carried, and consequently the election of the proposed bishops defeated in the lower house by a very decisive majority.

We hope soon to be able to give a correct and extended report of the argument of Mr. Smith and of that of Dr. Burroughs.

The Convention adjourned on Tuesday evening, the 19th inst.

* Much of the matter here referred to is in type, but necessarily deferred.

We ask attention to the letter on our first page. It is the *bona fide* production of a Roman priest who has thoroughly examined the writings of the Oxford school, and who is too intelligent to be deceived, and too honest to deceive others in relation to their true character and tendency.

BISHOP OTEY had a noble meeting at St. Paul's on Sunday evening last. The audience were addressed by Bishops Otey and De Lancey, and the Rev. Dr. Wainwright; and all the addresses, particularly that of Bishop De Lancey, are said to have been eloquent and effective. For the amount of the collection, see Bishop Otey's thankful acknowledgment, under the head of acknowledgments. The bishop has deeply at heart the cause of female education in the West, and truly glad are we whenever his appeal meets with a liberal response.

We take pleasure in informing our musical friends, that *The New York Sacred Music Society* will perform Beethoven's Grand Oratorio of THE MOUNT OF OLIVES, at the Broadway Tabernacle, on Tuesday evening, November 2d.

It deserves to be known, and we take pleasure in stating the fact, that the house of Rivington & Co. in London solicited of Bishop Doane, while in England, permission to collect and publish in a volume the Charges of the Bishop, and the Sermons which he has delivered on special occasions. We hope the example set in London will be followed by some of our enterprising publishers at home.

"PURE GOLD FROM THE RIVERS OF WISDOM."

Another little gem from the Appletons—a miniature volume of short and beautiful extracts from the best religious prose writers.

CONFIRMATION.—Bishop Onderdonk's appointments for Confirmation have been altered by a change of time for *St. John's Church, Brooklyn.*

MATRICULATION.—On Sunday evening last, the matriculation of the newly admitted students of the General Theological Seminary took place in St. Peter's Church. Evening Prayer was read by the Right Rev. Professor Onderdonk, and the Matriculation Sermon preached by the Right Rev. Levi S. Ives, D. D., LL. D., Bishop of North Carolina.

Twenty young gentlemen were matriculated, 8 for the Middle Class, and 12 for the Junior. Several others are about entering.

The Rev. A. H. Cornish has accepted a call to the charge of St. Peter's Church, Hobart, Delaware county, New York, to which place he desires his letters and papers to be addressed.

The Rev. Henry Major, late of Piscataway, Maryland, has removed to Reistertown, in the same state, and requests that his letters and papers may in future be sent to the latter place.

Rev. Russell Trevett having removed to Hagerstown, Maryland, requests all letters and papers intended for him to be directed accordingly.

NEW AGENT FOR THE CHURCHMAN.

Rev. Josiah Perry, Brandon, Vermont.

We are pleased to see that the work of Bishop Hopkins, mentioned below, continues to attract attention abroad. The extract is from "A Pastoral Letter of Dr. Copleston, the Lord Bishop of Llandaff," and contains a commendation of which the bishop has reason to be proud.

"The question of supremacy in the bishops of Rome, as successors of St. Peter, deserves yet a little more attention. Not that it is possible for me in the compass of these pages to argue the point, but I can direct you to the means of satisfying your own minds, if you have inclination and leisure, by naming a work which I will venture to say is alone sufficient for this purpose.

"The work to which I allude is entitled 'The Church of Rome in her Primitive Purity, compared with the Church of Rome at the Present Day.' The author is John Henry Hopkins, Bishop of Vermont, in the United States. It was published in this country last year with an introduction by a friend of the author, one whose praise is in all the churches of London, and whose eloquence was heard in your own church, of St. Paul's, Newport, on the day of its consecration. In these words does the Rev. Mr. Melvill, the editor, describe Bishop Hopkins' treatise. After speaking of the immortal work of Barrow on the Pope's Supremacy, published by Archbishop Tillotson a hundred and fifty years ago, as well deserving the encomium pronounced upon it by that prelate, he yet truly observes, that new times require new forms of writing and argument, in order to attract attention, and effect persuasion. Of the Bishop of Vermont's work, he says, 'It is the work of an independent witness, who has followed no leader in seeking truth, and who would not be content to receive it at second hand. . . . Nothing can be imagined fairer than the course of the argument. You are present at a sort of judicial inquiry: you sit in a court of law, with the Church of Rome upon trial; witnesses are successively called, but they are all such as that Church claims for her advocates. With singular industry he has gathered from the authorities sanctioned by the Roman Canon Law, whatever seemed strongest, whether for or against the Roman Church. . . . At the same time by an unusual felicity, his work may be called popular. It is quite adapted to the general reader, though it may be appreciated only by the laborious divine. The temper, moreover, which pervades the whole, is beautiful: there is not a harsh or acrimonious expression: controversy never looked more amiable.'"

For the Churchman.

MISSIONS IN THE CHURCH.

The recent assembling of the General Convention has been looked to with great interest by the members of the Church, in reference to the Missionary work. The issue should be clearly stated. At several times during the session of the Board, which lasted nearly a fortnight, and in various forms, questions were raised touching the principles of the Missionary constitution, the details of its organization, and the administration of the work, by the Committees and their officers. In every instance, after the fullest discussion, the present system, and the course thus far pursued by the agents entrusted with it, were clearly sustained by the most decisive majorities. The recommendation of the Board, that Missionary Bishops should be consecrated for Texas and for Western Africa, was adopted and acted upon by the House of Bishops; who nominated suitable persons for each station to the House of Clerical and Lay Deputies: and though the latter body decided, by the smallest possible majority, with barely a constitutional quorum, that it was at present inexpedient to go into the election, this decision was made expressly on the ground of difficulties arising from a supposed construction of the Constitution and Canons of the Church, and is no expression of the sense of that House as to the duty of sending such bishops.

The friends of Missions in the Church may therefore look to the issues of the late meeting of the Board, held, as it was, during the session of the General Convention and necessarily influenced by its complexion, as confirming the principles and plan of operations adopted in 1835, with the cordial co-operation of Bishop White; and as approving, in the strongest terms, what the Bishop of Louisiana so happily described as "the letting-out school" of Churchmen—the school of HIM who said, "Freely ye have received, freely give!" And it is important to state in this connexion, as showing the clear determination of the Board, to hear the Church, and to carry out the wishes of her members, that, on the statement that doubts are entertained as to some details of the plan, or its administration, the following proposition for a thorough investigation of the whole subject, proposed by the Bishop of New Jersey, was adopted unanimously; the amendments of it, proposed by the Bishop of Western New York, being rejected by a vote of nine to thirty-five.

"*Whereas* the Missionary work of this Church is among the highest trusts which have been left with her by CHRIST her head; and *whereas*, at the General Convention of 1835, a new organization was adopted and established for carrying it on; and *whereas* the action under it of the Committees and their officers, in the judgment of this Board, has been zealous, diligent and faithful, in all respects, and has enjoyed, (as the increased receipts not only, but the increase of contributing congregations must be allowed to prove,) the increasing confidence of the Church; and *whereas* it is alleged that doubts and dissatisfaction exist in various quarters, whether as to some of the details of the plan of organization, or as to the way in which they have been administered; and *whereas* it is in the highest degree desirable that in so great a work the utmost harmony of feeling and of action should be secured, and to that end the fullest opportunity be given to every member of the Church for the most accurate acquaintance with the details and working of the system: Therefore *resolved*, that a Committee of Inquiry, to consist of three bishops, two presbyters, and two laymen, be appointed by this Board, whose duty it shall be, in the recess, to apply themselves diligently to the investigation of every point connected with the Missionary Constitution, and the details of its organization, and its practical working: to which end, they shall examine the records of the Board, and the records and correspondence of the Committees, and may call upon any member or officer of the same for information in the premises; they shall address the several bishops of this Church, inquiring of them their opinions as to the present Missionary Constitution and the operations under it; they shall institute an inquiry as to the expenses of similar institutions in this country and in England; and, in general, they shall use all diligence to ascertain whatever may throw light upon the Missionary enterprise in this Church; and they shall report at the next annual meeting of the Board the results of their inquiries, and the measures (if any) which in their judgment shall be necessary for insuring to it the widest confidence, and the most effective influence."

The Committee, appointed, are the Bishops of New Jersey, Western New York, and Maryland; the Rev. Dr. Anthon, of the Diocese of New York; the Rev. Dr. Henshaw, of the Diocese of Maryland; Edward A. Newton, Esq., of the Diocese of Massachusetts; and Robert H. Gardiner, Esq., of the Diocese of Maine. From this Committee, which has already met and organized itself, the most searching scrutiny into the whole subject may be expected; and a full report, founded on the facts which they shall ascertain, will be made to the Board at its meeting in June. In this state of things as to the present, and with such assurances as to the future, it is not unreasonable to rely on a continuance of the past *increasing* confidence of the Church. That such has been the case, the following facts most clearly prove:

For the 3 years ending	1835,	the receipts were	$72,000
" " "	1838,	"	157,000
" " "	1841,	"	168,000

A sum, when the state of the country in the last three years is considered, more than equal to $200,000 in ordinary times. Nor is this all. The number of congregations contributing, in 1839, was 352, (the whole number in the Church being 1036); while in 1841, (the whole number being 1140,) the number contributing was 461.

A MEMBER OF THE BOARD OF MISSIONS.

For the Churchman.

☞ To be had in remembrance.

A most interesting and unexampled instance of filial piety, has been communicated to us by a member of the General Convention, now in session in this city. We would gladly mention names, places, and dates, but are restrained by the injunction of our informant, who assures us that the delicacy of the estimable individual in question, would instinctively shrink from every thing like publicity in a matter so near and so dear to her affections.

The rector of a parish in a distant southern diocese of our Church, died eight years since, leaving (in very embarrassed circumstances) a widow, two daughters, and two sons. The eldest child was a daughter, and the sons afforded no aid to the mother. This noble daughter opened a school—was respected and patronized: having herself received an accomplished education, was an accomplished instructress. Her efforts, though at the expense of her own health and the entire sacrifice of all social intercourse, were crowned with glorious success. She has supported the entire family; educated and recently settled in marriage her sister; has erected a costly monument to the memory of her father; and has (though without the slightest obligation resting upon her) voluntarily paid several thousand dollars of her father's debts!

These facts—all within his own knowledge—have been communicated to us by a personal friend of this noble American daughter. Many daughters have done virtuously—but *she* has excelled them *all!* R.

WINSLOW'S REMAINS.

Our first brief notice of this work was intended as an acknowledgment of the civility of the publishers. As some compensation for our omission to give a notice of the work in some measure adequate to its merits, we give the following extract from a letter calling our attention to it.

"Those who are unacquainted with the history and character of this young author, might be inclined to pass by his work, supposing that little could be learned from the instructions of one so young and inexperienced. But, be it remembered, youth and experience are only relative terms. This surely is the case so far as *mind* and *judgment* are concerned. Some minds never outgrow their youth; some take a long time to do it; while others pass, with rapid transition, into the maturity of age. And some men grow gray without being wiser by experience, while in other cases the wisdom of this best teacher crowns the young in years. The mind can create its own world, and crowd into this little compass the space of a universe, and the extent of the longest life, and thus, in few short years of active thought and reflection, *experience* more than in the "three score years and ten" of dull vision and torpid feeling. That such was the case with Winslow, his "Remains" most fully prove. In the poetical portion of these we often find, amid much that is ripe and mature, only the germ, the bud, the flower—here we may feel it is only spring-time, and very pleasant and sweet with better than *earthly* fragrance it is. But in the sermons we discover the full corn in the ear, the fruit on the tree—here all is autumn, with radiant skies above, and golden bloom around, but sober still, and beautiful chiefly from the richness of the harvest. We find principles, not only *perfectly formed*, like the moulded clay which easily loses its shape, yielding to every touch, but *hardened*, as it were, in the furnace, such as can never bend to external force. And that such was not only the appearance but the reality of these principles, all must own who now read these graphic pages, or who have read the living page of this young Christian's life. Such a life is like an oasis in the desert, a spot whereon the eye delights to dwell, wherein the heart rejoices to rest! It is indeed refreshing in these sterile days, when the soil, not only of the world, but even the blood-enriched soil of the Church, seems too poor to nourish such growth in abundance, to contemplate a life which exhibits the strength and glory of unfaltering, unbending principles; more especially when these principles spring from GOD's truth and grace, and are exhibited not only in a manly profession, but in a faithful and consistent practice. And it greatly adds to the interest of such a contemplation, when all this is seen in the life, and attested by the death, of one so youthful.

"I would especially commend the perusal of this work to the young, as showing how much can be done in the prime of life, when *entire devotion* prompts our service to GOD and his Church. And all of us, whether we be young or old, will find something in this volume to interest and improve. Our minds will find both delight and instruction—and our hearts will not lack teaching, whose judgment and wisdom will surprise us when we consider the age of the author. I had designed referring to one or two points in this instructive biography, more especially that wherein popery shows its true character, as well as to refer to those parts of the work which exemplify my statements: but this I must leave either for you to do in the way of extracts, or for your readers to do it in their own behalf, *by procuring the work*; and if they are disappointed in their expectations, they must have a very different judgment of what is beautiful, and wise, and holy, as well as an apprehension of what constitutes THE TRUE CATHOLIC CHURCHMAN, widely different from that which is entertained by

Your friend and brother, F."

JOURNAL OF THE GENERAL CONVENTION.

The House of Bishops and the House of Clerical and Lay Deputies, have ordered the printing of 2500 copies of the Journal of their Proceedings at their present Session. The contingent funds of the Convention not admitting of the publication of a larger edition, it is pre-

posed to publish *extra copies* for such individuals and congregations as may see fit to order them, at a sum not exceeding thirty cents per copy. The Pastoral Letter at 12½ cents per copy. Subscriptions will be received forthwith at the store of Messrs. Swords, Stanford & Co.

New York, October 23, 1841.

Churton's "Early English Church," is published by Appleton & Co., much to our delight. The best notice which we can take of it, is to give the preface of the American editor, Bishop Ives.

THE EARLY ENGLISH CHURCH.

A lamentable ignorance has hitherto prevailed in regard to the origin and progress of the Church of Christ, among our forefathers in England. Up to the present day, the notion had been confidently maintained by dissenters, and too readily acquiesced in by some professed friends of the Church, that it was planted in that island, and nursed into a nominal existence, by the corrupt hand of popery;—that, permitted by divine wisdom to linger on, under this blighting influence, for nearly a thousand years—destitute of spiritual life, destitute of the presence of Christ and the power of the Holy Ghost—it awaited the period of the Reformation for its "new birth unto righteousness and true holiness;" that then, the Spirit from above entering its dead form, and the scales falling from its eyes, it arose from the dust of error and the mire of sin, drew the first breath of its divine life, uttered the first words of truth, and took its first step in the ways of God. Such has been the long-cherished notion; but with how little reason, is just beginning to be made manifest, so far at least, as regards the generality of Christians. From them former investigations were either locked up in a dead language, or hidden in inaccessible folios.* Recent labors, however, are fast disclosing to every English reader the *facts* of the case—presenting them in his own language, in small volumes, and in all the affecting simplicity of truth. By the light of these facts, already are we able to identify the Church, at its entrance into Britain, as "the Church of the living God"—the true "body of Christ"—instinct with His Spirit and power, and charged with the messages and the means of His salvation to the perishing;—are able to trace up its origin to the days, if not to the personal labors of the apostles†—to perceive how, instead of a sickly infancy, cradled in the corruptions of Rome, it possessed a vigorous manhood even before their existence;—are able to discern too, in the progress of this Church—even beneath the load of foul abominations, forced upon it by the arm of unscrupulous, secular denomination, strengthened by a no less unscrupulous ecclesiastical tyranny—many clear manifestations of an invisible power, still impelling it forward, calmly, steadily, irresistibly, to the accomplishment of its destined purpose in the economy of Redemption through Christ;—a power, evincing, at every stage of the Church's advancement, its holy and effectual presence, in the lives and labors of "the elect of God"—"the peculiar people"—known by a love more intense, a zeal more enduring, a self-devotion more unsparing—I hesitate not to affirm—than any which the self-applauding age of benevolence can boast.

The following delightful pages, are among the richest and best, that have contributed to this new, but long needed development.‡ In a pleasing dress, and with an honest impartiality—bespeaking a conviction that nothing is to be gained to the cause of truth, either by concealment or over-statement—they place before us some of the choicest examples—both clerical and lay—of the true Christian spirit, in the Early English Church. In truth, these pages are crowded with weighty lessons, and cheering encouragements. Here our laity will find, that those noble foundations of charity in the mother country,—the existence of which, they have been accustomed to ascribe to the credulity of ignorance or the fears of superstition, successfully practised upon by the arts of priests—had a higher and holier origin;—that they sprang into being under the warm impulses of that divine and expansive benevolence, of which the constraining power of Christ's love, made His early followers such large partakers; at the period, while yet Christian men fully recognized their high vocation, as "stewards of the manifold gifts of God"—lived under the abiding conviction, that we are not our own, but that, "bought with the precious blood of Christ," we are "bound to glorify Him in our bodies and our spirits, which are His. Here too our clergy may learn a lesson of true self-devotion to their Master—may see, strikingly and beautifully illustrated, that love for Christ, and that zeal for His kingdom, which alone can bear us, tranquilly and successfully, through the labors and trials of the holy ministry;—may see the operation of the true *missionary* spirit,—the spirit of endurance and self-sacrifice which shrinks from no obstacles, where the salvation of sinners is to be achieved under the command and the promise of Almighty God;—may see, in short, an impressive and instructive exemplification of that child-like submission to God, that pure and simple trust in Him, which, at His bidding, performs duty, and leaves the result to His providence and grace.

But to read these pages with profit, we must pray to God for a portion of that Spirit which indited them, and which so manifestly controlled the events which they record—must read them with a spiritual eye;—with an eye intent upon discovering—not that which may help to sustain some preconceived notion—but that, which, prompted by the Spirit of Christ, and accomplished through the power of His saving truth, exhibits to us some great principle of Christian action, and some powerful motive, "to go and do likewise." L. S. I.

* Bedæ [ven.] Hist. Eccl. Usseri Antiq. Eccl. Brit. Camden's Britannia, Stillingfleet's British Ch. Collier's and Fuller's Histories of Eng. Ch.

† The evidence of this fact is well summed up in two useful little works—Odenheimer's Origin and Compilation of Prayer Book: and Ingram's Character of English Ch.

‡ Palmer's Treatise on the Church, and especially his compendious Ecclesiastical History, are of the same class. Here I must be allowed to express the wish, that, as an introduction to this beautiful work of Churton's, the American publishers will soon give us an edition of Sir Francis Palgrave's History of the Anglo-Saxons.

Nrom the National Gazette.

MUSICAL PUBLICATIONS.

Mr. Thomas Loud, one of the most esteemed and experienced musical professors in this city, has recently written and published a very admirable and important musical work, under the title of Loud's Organ Study. This work is, as far as our knowledge goes, the only one of its kind with English text.

Mr. Loud begins with the elementary parts of the practice of the instrument, and by clear and simple rules and excellent examples, original and selected, he takes the student through the beauties and intricacies of the noble organ.

Several of the examples are by professional friends of the author, and we note the contribution of Mr. Homman, jun., written with his accustomed skill and ingenuity. The musical scholar who wishes to become acquainted with the more strict and profound parts of harmony, those based on numerical calculation, and eliciting analytical consideration in their playing, will avail himself of Mr. Loud's learned work. We have no means of ascertaining the uumber of churches built annually in this country, with those already erected, which have organs, but it must be very great. To the organ players of all of them, Mr. Loud's treatise may not only be recommended as affording a valuable insight into the mechanical, theoretical, and practical parts of the organ, but also for its selection of choice preludes, voluntaries, various modes of musical church services, and so forth. The author is one of the musical pioneers of Philadelphia. He has long been an eminent organist, and the fruits of his experience should be prized by every one who aspires to excel on the organ.

Mr. J. C. B. Standbridge, a well known and esteemed Piano Forte teacher, has recently written and issued a Piano Forte Instructor, intended for children of a very young age. It is the best work of the kind we know. Its rules are easy and progressive, and in terms which the child can understand. By it he will learn a little at a time, and that little well.—Though it is designed for the youngest child, still all its rules and exercises are equally clear and good for the beginner of whatever age. Mr. Standbridge's work may be safely commended to the profession and to amateurs.

From the St. Louis Commercial Bulletin.

KEMPER COLLEGE.

We are gratified to learn that this institution is about to open its next session under the most favorable auspices, and with greatly increased facilities for the instruction of its pupils. With the newly elected President, (Rev. E. Carter Hutchinson, A. M., of Virginia,) there will be associated a faculty of which any college in the wetern country might have reason to be proud. The Rev. Professor Caswell, well known as the author of an able work on the Church of America, is expected to return shortly from England, where he has been for the purpose of obtaining a choice collection for the college library.

The number of students, it is thought, will be greater than at any previous period, and its friends seem determined to make it in every respect the best literary institution in the Mississippi valley.

We take great pleasure in laying before our readers the following communication:

Kemper College.—This institution commences its second collegiate year on Wednesday of next week; and the present appears a suitable time for calling the attention of parents to its advantages.

A brief but pleasant visit to the delightful spot so happily chosen for its location—a personal interview with its new and deservedly popular President—an acquaintance, valuable though short, with its professor of languages, enables the writer of this article to speak with confidence in the highest terms of praise of this infant institution.

We of St. Louis know too well the beautiful spot on which it stands to need a puff to recommend it to our notice. To those abroad let me say, if you have children whom you wish to send from home to school, or to college, and desire their physical as well as their mental and moral health, send them to Kemper College. It is one of the most delightful retreats from the noise and bustle and hot weather of the city that can be imagined, while its distance is not too great for every necessary intercourse.

The internal arrangements of the preparatory department of the college are such as to secure every attention to the habits and morals of the pupils. It is intended to be, and from the reputation of its conductors we have every reason to believe it will be, a family of *gentlemen scholars* and *Christian brethren*. And any one who knows how useless, nay, how dangerous, a mere intellectual education is, without the *thorough training* of the *moral man*, will fully appreciate these advantages; and whoever knows the worthlessness of lofty mental abilities, palsied by its union with a sickly body, will duly value an institution where health may be preserved and strengthened, along with the education of the mind and the inculcation of sound principles, as a main-spring to direct the movements of the mental and physical machine.

Every exertion will be made by its professors and trustees, and its many friends among the clergy and laity of this city and state, to place its intellectual advantages on an equality with the best institutions of our country. The reputation of its conductors and friends—of the Bishop of the diocese—nay, of the whole Church—is at stake—their honor and their Christian principles are pledged to sustain it, and to obtain for it a popularity and an influence which will one day make Kemper College the pride of the western empire—the nursing mother of our best and most influential men.

The number of pupils is now small, but it enables the professors to devote more of their time and attention to them, and they consequently reap greater advantages from this circumstance. As the number increases, the corps of professors will be proportionably increased. Whatever be its circumstances, its conductors are determined to meet its wants, and do every thing to make it a safe resort for our sons in preparing themselves for usefulness in the world, and for the right discharge of their duties to their fellow-men and to God.

Of the Rev. professor of languages, who is a graduate of Yale College, I speak from an intimate, although a short, acquaintance; and, for one, I would not hesitate to place the education of a child under his entire control. His principles of instruction are founded upon a correct knowledge of what education should be, not a mere hasty and superficial information about the names of books and what they contain, but a thorough training of the mind and heart in the groundwork of what they undertake—inculcating rules and principles which will enable them to study, in after life, without the help of a teacher—a *bringing out* of the mind and soul within and giving it that exercise which will conduce to its healthy and sound action during the whole life.

Of the new President, let those who know him intimately speak. The following is from the Southern Churchman, printed in the city from which he comes, and is copied into the Episcopal Recorder:

"We learn that the trustees of Kemper College have invited the Rev. E. C. Hutchinson, A. M., to superintend the interests of this College, the prosperity of which is so intimately connected with the advancement of the Church and the Christian education in the West. Mr. H. has, we understand, accepted the presidentship of the College, and will enter on his duties in October. We congratulate the friends of Kemper College on the acquisition of a gentleman of so much talent, and energy, and Christian zeal, at the head of their infant institution."

The Rev. President is now daily expected, and his arrival is looked for with the greatest interest by those who had the pleasure of seeing and hearing him preach on his brief visit to the West. He is determined to "sink or swim" with Kemper College.

Arrangements are in progress for speedily filling the vacancy in the professorship of mathematics, and we assure our friends abroad that no one will be selected who is not abundantly qualified to fill that station.

A professorship of theology has been established, and is filled by the Rev. Mr. Caswell, who is also to act as Chaplain to the College and Missionary in its neighborhood. This will afford the students an opportunity of constant attendance upon Divine worship, and fixing upon them a habit important to the well-being of their future moral character.

One word more. Education is not to be conducted at Kemper College by steam. In other words, it is not intended to be superficial. A right foundation is first to be laid, and upon that is to be built a monument to the honor of the institution—to the patience and industry of the professors—an advertising medium where others may read of the advantages of this College—one which will be a delight to its possessor and an ornament to Western literature. G.

CONSECRATION OF ST. PHILIP'S CHURCH.

This interesting and impressive solemnity took place on Friday, the 1st inst., and was attended by a vast congregation, who crowded the church to overflowing long before the appointed hour. The array of clergy was more imposing than we ever witnessed on a similar occasion, and we were glad to see them, with very few exceptions, in their official costume. Amongst them we observed the Right Rev. Bishop McCoskry, of Michigan;—the Rev. Messrs. Allen, Breintnall, Clark, Clay, Clemson, Coleman, Dorr, Douglass, Ducachet, Forbes, Hall, Harris, Hallowell, Kerr, Maxwell, Morton, Newton, Neville, Quinan, Shaw, Spear, Suddards, Tyng, Walker, and Weylen, of Philadelphia;—the Rev. Messrs. Bedell, Hilton, Mitcheson, Natt, and Rodney, of Pennsylvania;—the Rev. Messrs. Burroughs, Freeman, Lathrop, Patterson, and Tanser, of the diocese of New Jersey;—the Rev. Messrs. Clark, Hoffman, and Johns, of the diocese of Maryland;—the Rev. Messrs. Jackson and Wilmer, of the diocese of Virginia;—and the Rev. Mr. Ives, of Texas.

Precisely at 11 o'clock, the clergy, preceded by the Bishops of Pennsylvania and Michigan, moved in procession from the vestry room to the church, in the vestibule of which they were received by the churchwardens and vestry, and then went up the centre aisle, repeating alternately the 24th Psalm. On reaching the chancel, the bishops, with as many of the clergy as could be accommodated, took seats within the rails, and the remainder occupied the front pews retained for them. The instrument of donation having been presented by Wm. H. Newbold, Esq., acting warden, and the introductory services performed by the bishop, the sentence of consecration was read by the Rev. Mr. Neville, rector of the church; after which morning prayer was commenced by the Rev. Mr. Morton, assisted in the lessons by the Rev. Mr. Suddards. The bishop then proceeded to the ante-communion service, and afterwards preached the sermon, from Jeremiah vii. 4: "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these," which was listened to throughout with the most marked attention and evident satisfaction by all present. The discourse was a faithful and edifying exhibition of the difference between a *vain*, or formal,—and a *real* regard for the Church on holy principles:—showing the delusive folly of trusting in any mere professions and external services, and even a zeal for her prosperity, while there is worldliness in the heart, and sinfulness in the life; but at the same time, warning against the danger of the other extreme, in undervaluing the true Church of God, and the privilege of communion with her. Under the latter head were set forth, in a manner equally clear and impressive, the *claims* of the Church—the *benefits* conferred by it—and the *duties* we owe it.

The church is situated on Vine-street, below Eighth, in the district of Spring Garden, and is a beautiful specimen of Grecian architecture. The Ionic portico in front, with the ornamental capped pilasters on the flank walls, present a finished exterior; while its internal arrangements and execution reflect no less credit upon all who have been engaged in the erection of this sacred structure.—*Banner of the Cross.*

The Rev. E. Carter Hutchinson has been transferred from the Diocese of Virginia to the jurisdiction of the Right Rev. Dr. Kemper, Missionary Bishop of Missouri, &c. Mr. Hutchinson was unanimously appointed on the 19th of July, by the Trustees of Kemper College, near St. Louis, President of that important institution, and will start, in the course of a few days, for the scene of his future labors.—*Ib.*

The Rev. P. H. Greenleaf has taken letters of dismission from this diocese to that of Massachusetts.—*Ib.*

The Rev. Christian Wiltberger has been received into this diocese, upon letters of dismission from Bishop Doane.—*Ib.*

Christ Church, Springfield.—Bishop Griswold held a confirmation in this church on Wednesday, the 8th inst., when seven persons received that ancient and holy rite. This church is among the most prosperous and promising in the diocese, having already about sixty communicants.—*Ib.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church, *New York.*

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

OCTOBER.

24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
4. Thanksgiving Day; unless another day be appointed by the civil authority.
7. Twenty Second Sunday after Trinity.
14. Twenty Third Sunday after Trinity.
21. Twenty Fourth Sunday after Trinity. [The Collect, Epistle and Gospel for the 25th to be used.]
28. Advent Sunday.
30. St. Andrew the Apostle.

NOTICES.

ST. TIMOTHY'S CHURCH.

Rev. A. Frost will, God willing, perform Divine Service on Sunday next, October 24th inst., in the Church of St Timothy, according to the usage of the Protestant Episcopal Church in these United States, in the *German* language. The former congregation of Germans is respectfully invited to attend at St. Timothy's Church, at half past 10, A. M.

New York, Oct. 23, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

An election of officers of this society under the new charter of incorporation will be held at the Sunday school room of St John's Chapel, on Thursday evening, October 28th, at 7 o'clock. The members are requested to be punctual in their attendance. By Order,

Wm. H. Bell, Secretary.

New York, Oct. 23, 1841.

☞ Divine Service according to the usage of the United Brethren's (Moravian) Church, is statedly held on the Lord's Day at the usual hours of public worship, A. M., P. M., and evening, in the small chapel, 2d floor of the University, on Washington Square. Seats free.

New York, October 23, 1841.

ACKNOWLEDGMENTS.

COLUMBIA FEMALE INSTITUTE.

Rev. and Dear Sir,—Will you be kind enough to acknowledge for me, in the Churchman, the following sums received for the relief of the Columbia Female Institute—and say I am as thankful as heart can be?

From a lady of Rochester, N Y, $3; Dr Fitzhugh, do, $10; check through Dr Whitehouse, from R, $30; Cash do, $1; St Peter's ch, New York, $45; Cash of Rev Dr Hawks, $100; Collection at St Paul's chapel, $361 96; Savings of three children for the last three years, by Rev Dr Berrian, $50; From a clergyman, $2; A young lady, $3; A lady at St John's chapel, $5; Cash, through Dr Wainwright, $50; A gentleman from Pittsfield, Mass, $20; Member of St Matthew's ch, Jersey City, $5.

Very truly yours, J. A. H. Otey.

October 20, 1841.

JUBILEE COLLEGE.

Since his acknowledgment on the 13th, the subscriber has received, and most thankfully, the following sums in aid of Jubilee College:

Isaac Carow, Esq, $25. H Wheaton, Poughkeepsie, by J A Sparks, 5. A Layman, Box 366, 50. Jacob Le Roy, Esq, 50. Total, $130.

James F. De Peyster,

Oct 21. 49 South street.

THE REV N. WATKINS

Hereby gratefully tenders his thanks to the friends of the Church in this city, who have contributed towards the completion of a church edifice, at Cape Vincent, Jefferson co. The bishop of the diocese justly says in his letter, that charity cannot be bestowed upon a band of Church people more worthy of patronage and aid. Those who have not contributed may leave any donations for the above object, with the Rev. Lot Jones, 92 Allen-street, or with the Rev. B. Evans, Missionary at large, 360 Broome street.

Three hundred and fifty dollars more is much needed.

N. Watkins, Missionary.

New York, Oct. 16th, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

Contributions through Rev P T Babbit, rector of Christ ch, Hudson, for Missionary fund, $5. St John's church, Cohoes, collection for Missionary fund, $2. J A S, annual subscribers, $2. Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, for Missionary fund, $2. Young Men's Auxiliary Education and Missionary Society, Charles Tomes, Esq, Treasurer, for quarter to 1st July last, for Education fund, $100, and for Missionary fund, $62 50. All Saint's ch, New York, Rev B I Haight, rector, a special collection for diocesan missions, $150. Total amount, $323 50.

C. N. S. Rowland, Treasurer,

October 20, 1841. 55 Water street

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Church of the Cross, Ticonderoga, Rev H M Davis, rector, $2. Miss L B Van Wagenen, annual, $3. Miss W M Van Wagenen, annual, $2. Miss Catharine Van Wagenen, annual, $2. Total, $9.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, October 20, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Church of the Cross, Ticonderoga, $2. Church of the Covenant, Norwich, $1. St Paul's ch, Whitehall, Rev H M Davis, $2. Miss Catharine Van Wagenen, annual, $1. Edward C Wiley, Esq. Savannah, annual, $2. Total, $8.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann street.

New York, October 20, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 6th inst., has received the following contributions, viz.

Offerings of Trinity parish, New Haven, Ct, (for Bishop Kemper, $38 50,) $100. From —— ch, Mishawoka, Indiana, (a missionary station,) per Rev R S Adams, 1 50. Christ ch, Gardiner, Maine, per Rev W R Babcock, rector, 50. Offerings of St Peter's ch, Morristown, N J, per Rev Mr Staunton, 11 94. "A friend to missions in Florida," 20. Christ ch, Norwich, Ct, per Rev S B Paddock, one half, 5. Trinity ch, St Augustine, Florida, (a miss'y station,) per Rev F H Rutledge, 25. Christ ch, Lexington, Ky, Mrs Gatz, per Rev E E Berkley, 5. A collection in Breckenridge co, Ky, (a miss'y station,) per Rev N N Cowgill, 13 62. St James' ch, Greenfield, Mass, off'gs, per Rev Dr Strong, rector, 10. Union ch, St Albans, Vt, by the ladies of the parish, per Rev W H Hoit, rector, 8. St Paul's ch, Randolph, Tenn, (a miss'y station,) per Rev E Reed, 62 50. St Paul's ch, New Orleans, La, per Rev C Goodrich, rector, 31. Severn ch, Ann Arundel co, Md, per Bishop Whittingham, 3. One half of the coll in St Paul's chapel, N Y, after the triennial sermon before the Board of Missions, by Rt Rev Dr Kemper, Oct 7, 1841, 89 11. One half of the coll in St Thomas' ch, after the public missionary meeting, Oct 11, 1841, 74 41. Trinity ch, Fairfield, N Y, per Rev W Baker, rector, 8. Trinity ch, Portland, Conn, for Kemper College, per E Johnson, Esq, 15. Monthly offerings of St John's ch, New Milford, Ct, 8. St Andrew's ch, Meriden, Ct, for Kemper College, 17 50. Calvary ch, Memphis, Tenn, (a miss'y station,) per Rev P W Alston, 37 50. St Peter's church, Cheshire, Ct, per Rev Wm F Morgan, 8 37. S school of Emmanuel ch, Bellows Falls, Vt, 5. S school of Trinity ch, Rutland, Vt, 2 50. Remittance from Rev A Steele, for the ch at New Albany, Indiana, 10. Offerings of St Michael's ch, Charleston, S C, per Rev Mr Trupier, 64 52. St Paul's ch, Radcliffsborough, S C, a widow's mite, 5; Missionary Association, 87; ch offerings, 46; colored S school, 3; per Rev Mr Hanckel—141. St Stephen's chapel, Charleston, S C, monthly miss'y lecture, 21. St Mark's ch, Clarendon, 115. "A friend to missions" in Zanesville, Ohio, one half, 1 50. St Paul's ch, Milwaukie, Wis, (a miss'y station,) 5. Total $969 97.

J. D. Wolfe, Treasurer.

October 19, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Collection at St Bartholomew's ch, for ch at Galveston, $114 92. Trinity ch, Fairfield, Herkimer co, per Rev W Baker, 8. Offerings of St John's ch, Fort Hamilton, per Rev J D Carder, 9 12. Thro B Howard, Esq, Boston, weekly coll, S school, Grace ch, Boston, for support of fifteen native children at Miss'y schools in Africa, (January to July, 1842,) at $20 each per annum, 150. St Matthew's ch, South Boston, 5. St John's ch, Wilkinsville, Mass, 9 37. A friend, 5. Ch offerings, St Michael's ch, Charleston, S C, 21 50. A thankoffering from a churchman in New Jersey, thro Bishop Doane, 13. Trinity ch, Rutland, Vt, 3; S school of same ch, 2 50—5 50. Miss'y Lecture, St Stephen's, Charleston, S C, per Rev M Dupont, 7. A gentleman resident in St Matthew's, S C, per Rev Richard Johnson, 101. Some ladies of St Luke's ch, Rochester, first annual payment towards five years support of a female orphan in Mrs Hill's school at Athens, 80. A friend to missions, Zanesville, Ohio, one half, 1 50. Total, $530 91.

J. Smyth Rogers, Treasurer.

New York, Oct. 19, 1841.

A YOUNG LADY

WISHES to obtain a situation as Governess in a family, or as Teacher in a School, where instruction in the English branches may be required. Inquire at this office.

October 23. 3t

A LADY wishes to enter a Literary Institution as Teacher, or family as Governess. She has received her education in Massachusetts, and has devoted many years to instruction. She is competent to teach in the various branches of English literature, in French, Drawing, Plain and Ornamental Needlework. As to character, qualifications, &c., respectable references will be given, by applying at 385 Fourth street.

October 23. 1t$

D. APPLETON & CO.

Propose to Publish, on the 15th of December next,

A MEMORIAL OF THE REV. LEWIS P. BAYARD, D. D.,

Late Rector of St. Clement's Church, New York,

Including a Memoir of his Life, with extracts from his Correspondence, his Journals in Palestine and Syria, a selection from his Sermons, and the Discourse preached on the occasion of his decease, by the Right Rev. Bishop Onderdonk, of New York.

Edited by A Presbyter of the Protestant Episcopal Church.

The work will consist of about 250 or 300 pages, 12mo, printed with clear type, on fine paper, and bound in embossed muslin. It will be afforded to subscribers for One Dollar per copy, payable on delivery, and the proceeds of the sale will be appropriated to the benefit of the family of the deceased.

The friends of the deceased, who wish to become subscribers, are requested to forward their names with the post office address and the number of copies ordered, distinctly marked, to J. A. Sparks, 111 Nassau street, N. Y. Circulars distributed in the City of New York, will be called for before the 15th of November, and distant subscribers are requested to return them before that date. October 23, 1841—2t.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22—tf

THE RHODE ISLAND COTTAGE

FOR sale at A. V. Blake's, 54 Gold st.; also, at 28 Ann st.; 152 and 200 Broadway; and 111 Nassau st., office of the Churchman. Price 18 cts.

Also, Poems by Cynthie Taggart. Oct 23.

PALMER'S TREATISE ON THE CHURCH,

EDITED BY BISHOP WHITTINGHAM.

JUST published, elegantly printed on fine white paper, forming two beautiful octavo volumes, of over 500 pages each, A Treatise on the Church of Christ. Designed chiefly for the Use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland.

"To our clergy and intelligent laity, who desire to see the Church justly discriminated from Romanists on the one hand and Dissenting Denominations on the other, we earnestly recommend this able treatise."—*N. Y. Churchman.*

D. APPLETON & CO., Publishers, 200 Broadway,

Who invite the attention of Ministers, Students and the Laity, to their reprint of the sterling old English Divines now publishing under the general title of The Devotional Library. The volumes now ready are Disce Mori, Learn to Die, and Meditations on the Holy Sacrament, both by Dr. Christopher Sutton. Also, Heart's Ease, and A Discourse on Prayer, by Bishop Patrick. Sacra Privata, entire, by Bishop Wilson. The Early English Church, by Rev. Edward Churton, with a Preface by Bishop Ives; and Thoughts in Past Years, by the Author of The Cathedral. These volumes will be followed by others of equal importance.

Oct 23.

CHURTON'S EARLY ENGLISH CHURCH,

WITH A PREFACE BY BISHOP IVES.

THIS day is published, elegantly printed on fine paper, forming the seventh volume of the "Devotional Library,"

The Early English Church, or Christian History of England, in Early British, Saxon and Norman Times. By the Rev. Edward Churton, M. A., with a Preface by the Right Rev. L. Silliman Ives, D. D., Bishop of the Protestant Episcopal Church in the Diocese of North Carolina.

D. APPLETON & CO., Publishers,

October 23. 200 Broadway.

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

Terms.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
JULIA DE VEUVE.

Oct. 16. 8t

SACRED MUSIC.

A GENTLEMAN who has had a long experience in teaching and conducting Sacred Music, is at liberty to make an engagement either in the city or country. Application may be made to Mr J A Sparks, office of the "Churchman," 111 Nassau st.

References entirely satisfactory will be given.

New York, Oct 9, 1841—4t

ORGAN MANUFACTORY,

Anthony Street, New York.

I BEG to call the attention of the Public to a beautiful Organ, just completed, now in the Fair of the American Institute, possessing the valuable application of Barrel movements, as well as the regular Finger keys. This instrument, by the simplest means, performs, in the most finished style, a great variety of music, including the psalm tunes and chants of the Episcopal Church, which has not been deemed, hitherto, practicable.

These instruments have been for many years in general use in the country churches throughout England, and there is no doubt that when the extraordinary advantages they possess, are more known, there will be a similar demand for them here, especially in remote places, where there are difficulties in procuring organists.

GEORGE JARDINE.

August 9—2t

ORGAN MANUFACTORY,

ANTHONY STREET, NEW YORK.

I HAVE great pleasure in laying the following before the Public:

"York, Pa., Sept. 20, 1841.

To George Jardine, Organ builder, New York.

Dear Sir,—The undersigned take pleasure in informing you that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skilful and experienced Organ builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior instrument.

Very respectfully,

Jno. Cares, Pastor,
Daniel Weaver, President,
Jacob Spangler, Secretary,
Killian Small, Organist,
Michael Bentz, Organist,
Jno. C. Barnity, Organist, Harrisburgh."

I cheerfully concur with the above recommendation, having tried the instrument, previous to its removal from this city.

S. P. Taylor, Organist.

I am permitted also to refer to the Rev. Dr. Hawks, St. Thomas Hall, Flushing, and the Rev. C. B. Dana, Christ Church, Alexandria, D. C., for whose beautiful churches I have, within these few months, erected large Organs; and to a great number of clergymen and gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs, from the largest size to the smallest; and for country churches, where organists are difficult to be procured, I particularly recommend those of the Self-Playing kind, which, by the simplest mechanical means, perform psalmody and chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first rate experienced workmen, added to my own practical knowledge, I am enabled to supply instruments of superior quality, and upon very favorable terms.

Oct 6—tf GEORGE JARDINE.

LONDON EDITION OF

WEBSTER'S QUARTO DICTIONARY,

For Sale at this Office.

October 16—2t

PALMER'S TREATISE ON THE CHURCH.

EDITED BY BISHOP WHITTINGHAM.

JUST published in two handsomely printed volumes, 8vo.—A Treatise on the Church of Christ. Designed chiefly for the Use of Students in Theology. By the Rev. Wm. Palmer, of Worcester College, Oxford. With a Preface and Notes, by Rt. Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland.

D. APPLETON & CO.

Publishers, 200 Broadway,

Who will issue in a few days—The Early English Church, or Christian History of England, in Early Fritish, Saxon and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Rt. Rev. Bishop Ives. 1 vol. 16mo., forming one of the "Devotional Library."

October 16.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

REV. DR. WAINWRIGHT'S CLASS.

THE opening of the Rev. Dr. Wainwright's class of Young Ladies is unavoidably postponed to Monday, Oct. 25th, in consequence of his attendance on the business of the General Convention now in session.

Oct 16.

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW JERSEY.

THIS Institution will commence its Winter Term on the 1st of November.

October 16. 4t

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

New Haven, Connecticut.

THE Winter term of this School, will commence on the 1st of October.

New Haven, Sept. 25, 1841. 6t.

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the bove. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author. Oct. 2.

A LADY, a communicant of the Church, accustomed to the management and instruction of children, wishes to engage as Governess in a private family; or as teacher of a Parochial or Select School. Salary is not her first object. Her references will prove satisfactoy. Address Bessy, (post paid,) office of the Churchmn, 111 Nassau street, New York city.

Oct 9—3t$

CHURCH AND PARLOR ORGANS, AND SERAPHINES.

THE subscriber begs leave to inform his friends and the public in general, that he has commenced manufacturing the above articles of the very best quality. Having been practically engaged in every branch of the business for upwards of 20 years, (for the last 9 with Mr. H. Erben of this city,) he flatters himself he can give perfect satisfaction to all who may favor him with their commands. W. F. BERRY,

Manufactory 140 Fulton-street, New York

N. B. Instruments tuned and repaired, packed or removed, on the shortest notice, either in town or country. Oct. 2—4t$

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

At the Office of the Churchman, 111 Nassau-street,

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75.
Bishop Hobart's Works, 3 vols.
Bishop Seabury's Sermons.
Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order.
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism.
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in A, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

MODERN THEOLOGICAL BOOKS.

To Clergymen, Students, &c. &c.

BARTLETT & WELFORD,

Booksellers and Importers, No. 229 Broadway,

Under the American Hotel,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols	Lightfoot's Whole Works, 13 vols
Bingham's Origines and other Works, 9 vols	Lowth's Works, 2 vols
Dr Burton's Works. 5 vols	Leland's Works, 2 vols
Burrows' Sermons, &c. 2 vls	Palmer's Origines Liturgicæ, 2 vols
Bishop Bull's Works, 8 vols	Patres Apostolici, ed Jacobson, 2 vols
Bragge's Works, 5 vols	Porter's Life and Times of St. Cyprian, 1 vol
Bp Berkely's Works, 1 vol	Bishop Porteus' Works, 6 vls
Burnet's History of the Reformation, 4 vols	Randolph's Theologicæ, 2 vols
Cardwell's Documentary Annals of the Church, 2 vols	Stillingfleet's Origines Sacræ, 2 vols
Caves' Lives of the Apostles, Fathers, &c. 5 vols	Do. Origines Britannicæ, 1 v
Archdeacon Daubeny's Sermons, 3 vols	Archbishop Sharpe's Works, 5 vols
Douglas on Miracles, 1 vol	Shackford's Connections, 2 vols
Fuller's Church History of Britain, 3 vols	Sherlock's Works, 5 vols
Hall's Contemplations, 1 vol	Strype's Annals and Memorials, 13 vols
Horberry's Works, 2 vols	Van Mildert's Works, 6 vols
Hooker's Works, 2 vols	Warburton's Divine Legation, 2 vols
Hale's Sermons on the Liturgy, 4 vols	Bede's Ecclesiastical History, 1 vol
Horsely's Sermons, 1 vol	Clergyman's Companion, 1 v
Jewell's Apology for the Church, 1 vol	Jones' Canon of the New Testament, 3 vols
Le Bas' Sermons, 3 vols	Lewis' Hebrew Republic, 3 vols
Archbp Leighton's Works, 1 vol	
Library of the Fathers, 6 vls	
Rev Charles Leslie's Works, 7 vols	

And a variety of other equally standard and valuable Works.

N. B. Catalogues furnished gratis on application.

October 2—tf

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman, 111 *Nassau street,*

DR. HODGES' ESSAY ON THE CULTIVATION OF CHURCH MUSIC.

Price 18 cts.

O t. 2—tf.

POETRY.

From the Cathedral.

THE DOXOLOGY.

I.

The threefold heavens, of glorious height,
Are made one dwelling for Thy might,
Set upon pillars of the light.

The earth and sea and blue arch'd air,
Do form below one temple fair,
Thy footstool 'neath the heavenly stair.

Sun, moon and stars in heaven's great deep
Their living watch obedient keep,
Moving as one, and never sleep.

II.

Angels and men, and brutes beneath,
Make up Creation's triple wreath,
Which only liveth in Thy breath.

In fish and birds and beasts around,
One wondrous character is found,
The skirt which doth Thy mantle bound.

And nature's three fair realms convey
One note through this our earthly day,
Dying in distance far away.

III.

With three arch'd roofs Thy temple springs
Where music spreads melodious wings,
And all around one glory brings.

And Future, Past, and Present Time,
Together build one shrine sublime,
That doth prolong the ample chime.

White spirit, soul, and clay-born seat,
Warmed by the living Paraclete,
Shall by Thy threefold mansion meet.

The following pungent though very apt remarks from the pen of the sometime celebrated Dr. Mason, have not even yet ceased to be applicable.

CRAFTINESS OF HERETICAL TEACHERS.

One of the artifices of those who lie in wait to deceive, is the wrapping up of their deceptions in scriptural phrases, and even in the language which is consecrated by the usage of the Christian Church. Every thing sounds fair and looks well; has a pious air and apparently a sound sense; and they may notwithstanding be inculcating the most damnable errors, and converting the very word of God into a vehicle for the poison. Undoubtedly the inspired word expresses revealed truth in the most precise and proper manner. And the objection to these men is, not that they quote the Scriptures, but that they quote them fraudulently. The cheat lies here—the passages quoted have from time immemorial, borne in the Church of God a definite sense. You of course understand them in that reserved sense. But you are not aware that these apostles of error take them in quite a different sense: they and you use the same terms, but you do not intend the same thing; and when they think you are not quite drilled enough, they will never have the candor to undeceive you. They will let out in other places and at other times, as far as they judge it prudent, what their meaning is: and in the mean while you become so accustomed to hear this perversion of holy writ, that your minds are debauched from the simplicity of Christ, and you imperceptibly slide into the pit they have digged for you. Sometimes indeed this trick overshoots the mark. It is related of John Taylor, the famous Arian of Norwich, that he gave mortal offence to an Arian congregation in London by the use of Scripture language. His hearers, like people of that class every where, were not much acquainted with their Bibles, and mistook him for an old-fashioned puritan! Thus the common sense of mankind, even of Arians themselves, when they are not put on their guard, decided that whatever the Bible teaches, it does not teach Arianism.

Another stratagem of deceivers is an affectation of unbounded liberality and charity.

Nothing is so odious in their eyes as bigotry. Why must you claim the exclusive privilege of being in the right? Why is not another man's opinion as good as your own? Why not allow your neighbors the privilege of which you are so tenacious, the privilege of thinking for yourselves? Why must your charity be confined to sects or principles? Cannot a man be distinguished for Christian virtues, and exemplary in the discharge of his Christian duties, a sincere lover of the truth, and ardent in the pursuit of it, unless all his ideas of propriety be squared by your own rule? How terrible that the religion of peace should set friends quarrelling? How unworthy of the good will which the Gospel was intended to cherish, and of the generous philanthropy of its Divine Author? All this is very fine no doubt; very plausible talk, but in the mouths of the crafty nothing but talk; yet its effect is to overthrow the faith of some, who, from want of discrimination, from a softness of mind, from not suspecting any mischief with so benevolent a face, from not having nerves to withstand a little raillery, from the joint power of ridicule and flattery, run headlong into the arms of the fiend, and from a dread of bigotry adopt the ruinous heresy. On all which I crave leave to submit a remark or two.

1. They who are so very anxious about the liberty of thinking *for* themselves, mean in reality the liberty of thinking for you and thinking *through* you. Who hinders them from thinking and speaking too? Who meddles with their thoughts or their speech, until they invade the sanctuary of our own faith? Then if they be resisted—if every thing is not yielding to them as a matter of course—if we exercise the right of speaking, they are vastly indignant. Then come forth the lamentations about the lack of charity, and all the whinings about 'bigotry' and 'persecution,' of which the true grievance is that they cannot provoke something which might appear worthy of the name. But do you shut your mouth and allow them to have all the representation in their own way—let them without contradiction or opposition spread their doctrines and instil their poison thoughout the community; and you will doubtless be lauded for your liberality and charity!

My second remark is, that after all, the truths of the Gospel are not matters of human opinion, nor have you any right to treat them so. They are facts about which our appeal must lie to the veracity of God speaking in his work. He has committed them to us as a sacred deposit, which we are ordered to keep pure and entire, contending earnestly for them, and are not at liberty to make a compromise of them with any opinions whatsoever.

3. Once more. This profession about 'liberality' and 'charity' is a mere artifice of imposture. No men have less of it than they who boast of it the loudest. How do they exult and triumph in the misconduct of any who hold sounder principles than themselves? Now, if the Apostle understood the nature of charity when he said that she rejoiceth not in iniquity, they who do so rejoice proclaim that they are utterly destitute of its influence.

You shall find these advocates of charity, when they are in mixed companies, all gentleness, all forbearance, with nothing but the milk of human kindness; but when they are by themselves, to use the expression of one who had been once of their party—'bitter enough.' In short, of all the sects which are abroad in the world, not excepting even the followers of the man of sin, there are none which occasionally evince more virulence and violence of feeling, nor a more persecuting temper, than these same smooth-tongued praisers of charity. Of all the bigots on this earth, let me be farthest from the bigot to modern liberality.—*Dr. Mason.*

From the New York American.

The Commencement of Columbia College took place on Tuesday the 5th inst. The celebration took place in St. George's Chapel. Addresses were made in the order and by the persons named below.

ORDER OF EXERCISES.

1. Greek Salutatory, with an Oration, "Τα σω πολιτη αγαθω πρεποντα,"—James Emmott, Jr.
2. Latin Salutatory, with an Oration, "Ingenium an diligentia,"—G. W. Collord.
3. English Salutatory, with an Oration, The influence of Physical Science on the Condition of Man,—O. W. Gibbs.
4. "Ravages of Time,"—Israel Moses.
5. "National Recollections,"—George M. Root.
6. "Community of Language and Literature,"—James H. Mason Knox.
7. "Moral Influence of Music,"—Edward D. Nelson.
8. "Influence of the Crusades,"—John J. Townsend.
9. "Influence of Manufactures on the Welfare of a Nation,"—H. T. E. Foster.
10. "Love of Country,"—John Rankin.
11. "Men of the Past and Present,"—Robert Le Roy, Jun.
12. "Power of Thought."—Thos. B. Dibblee.

The Medals awarded in each Class at the last concluding Examination, were delivered, and the degree of Bachelor of Arts conferred on the following students of the last Senior Class, viz:—

James Emott, Jr.,	John H. Clark,
George W. Collord,	Daniel H. Beadle,
Oliver W. Gibbs,	Edward L. Chichester,
William L. Smith,	Frederick Cunningham,
Thomas B. Dibblee,	Cornelius R. Duffie,
Herman T. E. Foster,	William W. Duffield,
Thomas S. Griffing,	Richard V. De Peyster,
John H. Parish,	Jacob B. Jewett,
John J. Townsend,	William Kemble,
Robert D. Van Voorhis,	James H. Mason Knox,
Joseph E. Lawrence,	Robert Le Roy, Jr.,
John H. Mortimer,	Israel Moses,
Edward D. Nelson,	William L. Peck,
John Rankin,	Jones Rogers,
George M. Root,	Robert G. Simpson.
Augustus L. Smith,	

The Honorary Testimonials provided by the Statutes of the College were then delivered to George F. Jones and James L. White, of the first Class of the Literary and Scientific Course, upon their successful completion of the course.

The degree of Master of Arts was conferred on the following gentlemen, Alumni of the College, viz: Charles H. Ward, Francis M. Ward, and John M. Knox.

The honorary degree of Master of Arts was conferred on E. H. Gotsbergen and William M. Thompson, Teachers in the Grammar School of the College, and on the Rev. Edward Y. Higbee, one of the Assistant Ministers of Trinity Church—the honorary degree of Doctor in Divinity, on the Rev. Mancius S. Hutton, Pastor of the Reformed Dutch Church in Washington Square—and the honorary degree of Doctor of Laws on Albert Gallatin, and the Hon. Samuel Nelson, Chief Justice of the Supreme Court of the State of New York.

The Valedictory Address, with an Oration, "The Mutability of Governments," was then delivered by Robert D. Van Voorhis, and the exercises of the day concluded with prayer.

We take pleasure in publishing the list of those who, in each class, received the medals awarded by the College.

Senior Class.

Gold medal to James Emott, jun.

Special medals.—In English Composition—Silver medal to Oliver W. Gibbs; Bronze do. to Robert D. Van Voorhis.

In Moral Philosophy—Silver medal to George W. Collord; Bronze do. to Thomas B. Dibblee.

In Greek—Silver medal to George W. Collord; Bronze do. to H. T. E. Foster.

In Latin—Silver medal to Oliver W. Gibbs; Bronze do. to John J. Townsend.

In Practical Mechanics—Silver medal to Oliver W. Gibbs; Bronze do. to John H. Parish.

In Theoretic Mechanics—Silver medal to George W. Collord; Bronze do. to Wm. L. Smith.

In Physical Astronomy—Silver medal to George W. Collord; Bronze do. to Thomas S. Griffing.

In the Calculus—Silver medal to Oliver W. Gibbs; Bronze do. to Wm. L. Smith.

Junior Class.

Gold medal to Abram S. Hewitt.

In English Composition—Silver medal to John Sym; Bronze do. to Wheelock H. Parmley.

In the History of Literature—Silver medal to Wm. S. Kernochan; Bronze do. to Wm. H. Ebbetts.

In Greek—Silver medal to Wm. S. Kernochan; Bronze do. to Robert Jaffray.

In Latin—Silver medal to Julius S. Hitchcock; Bronze do. to David Thompson.

In Chemistry—Silver medal to Robert Jaffray; Bronze do. to Oliver E. Roberts.

In Mineralogy and Geology—Silver medal to Julius S. Hitchcock; Bronze do. to Clement Moore.

In Analytical Geometry—Silver medal to Wm. S. Kernochan; Bronze do. to Oliver E. Roberts.

In Conic Sections—Silver medal to Julius S. Hitchcock; Bronze do. to Robert Jaffray.

Sophomore Class.

Gold medal to Wm. S. McCune.

In English Composition—Silver medal to S. W. Roosevelt; Bronze do. to Albert Gallatin.

In History—Silver medal to Thomas C. F. Buckley; Bronze do. to Wm. B. Lawrence.

In Greek—Silver medal to George P. Quackenboss; Bronze do. to James W. Gerard.

In Latin—Silver medal to Thomas C. F. Buckley; Bronze do. to E. Wm. Teackle.

In Physics—Silver medal to George P. Quackenboss; Bronze do. to Thomas C. Berrian.

In Chemistry—Silver medal to S. W. Roosevelt; Bronze do. to Zebedee Ring, jun.

In Mathematical Exercises—Silver medal to George P. Quackenboss; Bronze do. to John Thompson.

In Analytical Geometry—Silver medal to Thomas C. F. Buckley; Bronze do. to E. Williams Teackle.

Freshman Class.

Gold Medal to Edward Mc Gee.

In English Composition—Silver medal to Charles Reynolds; Bronze do. to Edward P. Lewis.

In Geometry—Silver medal to Isaac P. G. Foster; Bronze do. to Alfred Howell.

In Exercises—Silver medal to Wm. D. Minturn; Bronze do. to John B. Arden.

In Greek—Silver medal to Alfred Howell; Bronze do. to Charles W. Lawrence.

In Latin—Silver medal to Otto W. E. Van Tuyl; Bronze do. to Isaac P. G. Foster.

From the Cheltenham Journal.

THE "LATTER-DAY SAINT" SWINDLE.

We promised last week to present our readers with some further particulars respecting this extraordinary delusion, which has estranged the minds of the old and the young—persons of substance as well as the laboring classes—and induced them to leave their fatherland to become squatters in one of the most unhealthy parts of America, with wild savages for their neighbors, and an uncultivated tract of land for the scene of their operations. The party we alluded to last week is named Margretts, a small farmer and pig-dealer, residing at Evington, about six miles from this town. It appears this man, by the persuasions of an itinerant saint, who used to preach in the Leigh, was induced to sell his "little all," and proceed with his wife and six children to this "land of promise." They embarked at Liverpool on the 1st of February last, and after undergoing the privations of a transatlantic voyage at that inclement season of the year, landed at New Orleans in the latter end of April. There, in company with 100 other converts, (the entire vessel load,) they proceeded by steamboat up to St. Louis, passing several villages on the way, and arriving at last at this New Jerusalem, which is situated on the banks of the Mississippi, in the state of Missouri, and is called *Nauvoo.* Here they found *thousands* of the disciples of Mormonism undergoing the most deplorable privations incidental on a new settlement, badly supplied with the necessaries of life—comforts completely out of the question.

Mrs. Margretts, in a short conversation we had with her, said they had not been there more than a week before the flour stock of the colony was exhausted, and her children crying about her for bread. The woman saw through the affair quicker than her fanatical husband; but the cloud which for a time obscured *his* common sense was soon doomed to pass away. In the numerous conversations he had with the renowned Joe Smith, the father of the sect, the prophet of Mormon upon earth, he found much more of the calculator than the saint about him—he found that worthy and respectable impostor better acquainted with the mysteries of pounds, shillings, and pence, and the multiplication table, than he was with texts from the Book of Mormon. Instead of feasting our friend the pig dealer's soul with further descriptions of the promised heaven, he was daily dunning him to purchase a "beautiful tract of land" in this town (?) of Nauvoo; instead of showing Mr. Margretts of the Leigh, the identical gold plates on which the Book of Mormon was written by the angel from above, he was making daily overtures for taking him into partnership in his store! Joseph told the Gloucestershire man that the angel took the *goldplates* back again with him into heaven, and Joseph wanted to extract the gold from the poor deluded man's pockets, to replace them, we should suppose. Margretts did not like the explanation, his wife did not like the country, his children did not fancy going without bread, the sense as well as the appetites of the party were sharpened, they opened their eyes and looked about them. They found, by inquiring of some of the deluded wretches who had been there some time, and were unable to move for want of funds, that the legal *title* of the apostle to the land he was vending to his followers was very questionable—they said that he had formerly taken possession of a large tract of land in another part of Missouri "in the name of the Lord," but had been driven to this place of refuge by the authorities of the state; that they expected his right to the possession of Nauvoo would soon be disputed, and last, not least, that the Book of Mormon was a *delusion!* that book on which Margretts had thought sleeping and waking for months past—that book which had occupied a prominent place in his mind while in the pig-market or on his farm, was all a delusion! This was the unkindest cut of all. However, he was *bound* to believe it; no land-buying transactions for him—no partnerships in stores could be thought of—flight, "inglorious flight," was his only resource; so, after a three-weeks' peep at the new Jerusalem, he, his wife, and his family, gave Joseph the slips, and halted not until they got to a Christian community, to the town of Port Louis; their reason for this secrecy was that they feared an attempt might be made to stop them. The Apostle, fearing that they would not "settle," had told a confidant of his to say, that if they attempted to return through St. Louis they would be mobbed and probably *murdered;* but this intimidation had no effect on Margretts and his wife.

Arrived at St. Louis, they found hundreds of Mormonites who had escaped the fangs of Mr. Smith, compelled to take up their residence there from sheer want of money to carry them further.

To show the delusion in its true character it is only necessary to say, that Mrs. Margretts told us, *money* was Smith's only object; if the disciples were poor, no more notice was taken of them, to use the good woman's expression, "than as if they had been so many dogs." One of the "elders" from England died during the short sojourn of the Margretts, and his body was thrust into a hole, without shroud or coffin, "unwept, unhonored, and unsung," *because he had no money.* The yellow fever was raging at Nauvoo, the devotees dying like dogs. The stay of the family at St. Louis was short, they proceeded to New Orleans, took passage for Liverpool, and arrived safe and sound at their native village about three weeks ago, where they are now residing for a time under the roof of a friend. Tired, jaded, and out of health, the party again met their neighbors, and the first piece of intelligence they heard was a paragraph copied from an American paper, stating that the redoubtable Joe Smith had been apprehended and committed to prison by the Missouri authorities for rebellion, in other words, for retaining by force the land at Nauvoo which did not belong to him, but which he was very desirous to palm upon others.—An old proverb says, "Experience is no use until it has been bought." Poor Margrett has bought and *paid for* his experience by the expenditure of more than £200; we hope it will be dearly cherished and remembered by him. The best of the matter (if there be *anything* good in so melancholy a tale) is, that a former neighbor of Margretts—one who emigrated with him—has written to England stating that the reason of Margretts quitting Nauvoo was that "he had no *faith.*" A man must have a very *extensive faith* to go the length of a staunch Mormonite! One good has resulted from the return of this family—the Mormonites are no longer allowed to preach in the neighborhood, and Margretts declares that the first Latter Day impostor who next attempts to cross his threshold shall receive the contents of his old double-barrelled gun!!!

THE BISHOP OF ST. DAVID'S.

We briefly announced in our last that the Bishop of St. David's held a confirmation at St. Peter's Church in this town. The number confirmed in this town was about 350, something above the usual average, and we have no hesitation in saying that *now the rite is administered by the bishop in the Welch language, as well as in the English,* and its nature fully explained, in both languages, as to their future conduct, and the fresh responsibility they incur thereby to lead a "godly and a Christian life," that the next confirmation, come when it may, will present a much more numerous attendance than the last. It is now upwards of a hundred years since a Protestant bishop addressed the descendants of the aboriginal inhabitants of Britain in the language of their fathers,—a language spoken in this country a thousand years before the "Sun of Righteousness" had risen with healing on his wings, and illumined the gross darkness that then enveloped our benighted country.

Those who know the all but insuperable difficulties attending the acquirement of the *Welch* language, by those who are not natives, may perhaps imagine that the charge which our diocesan addressed to the catechumens in Welch, was characterised by those imperfections of style and pronunciation which in *Anglo-Welch* preachers make the judicious grieve, and operate injuriously as regards the interests of the Church, and their ministerial usefulness; but the very reverse is the fact. The bishop's address was unexceptionable in style, and his lordship's pronunciation had more of the *ore rotunda* than we ever hoped for from any other than a native. His articulation was distinct, and his pronunciation upon the whole *richly vernacular,* whilst the appropriate placing of the emphasis proved that he *understood,* and the impressive solemnity of his manner showed that he *felt,* the force of what he uttered. The catechumens listened with evident interest and deep attention to the truly apostolical exhortation delivered to them by the head of the Church in this diocese; and many of them departed, doubtless, with the silent confession—"it is good for us to have been here."

The progress made by the bishop in Welch—unquestionably the most difficult of acquirement of any of the European languages—on account of the variety and intricacy of its mutations, and the difficulty of pronunciation, by means of which the most illiterate Welchman is able to detect a naturalized stranger, who may have *got up* the language, as easily as an Athenian flower-girl could detect a provincial by the same test—is certainly extraordinary. It is the prerogative of genius of a high order, combined with perseverance and an aptitude for acquiring languages, to vanquish difficulties which to ordinary talent are insuperable. We may, therefore, now felicitate ourselves on the possession of a Welch bishop, who, by mastering the distinctive Shibboleths of the *ch—lls,* and the other difficulties that lie in the way of the acquirement of the language, prefers a legitimate and undeniable title to be admitted into the great Welch family, and to all the immunities of naturalization. All English *appointees,* however, may not be endowed with the immense talent and perseverance of Dr. Thirlwall, nor impressed with the same conviction of the necessity of a bishop's being conversant with the language of the country over which he is appointed overseer in things spiritual; and, therefore, his successful acquisition of the language, so far from weakening the argument in favor of the selection of natives for vacant Welch bishoprics, supplies the strongest *practical* confirmation possible of the expediency of such a selection in future.

We cannot close our remarks without acknowledging the obligation the Church in this diocese is under to the present bishop, for devoting his attention to the language of Welchmen, and triumphing over the enormous difficulties of acquiring a correct knowledge of its orthography and grammatical structure. This is no ordinary task, and one under which ordinary minds, and ordinary perseverance must have sunk, or from which they must have withdrawn in despair. We hope, however, that a new era is now about to dawn on the Church in this diocese, and that the Welch confirmation service heard, as it will be, throughout the length and breadth of the diocese, will inspire the Church with fresh energy, and enable her to make head against her many and virulent foes.

His lordship will have confirmed in 28 places, in the course of the present month, and his physical activity, it will be confessed, is scarcely inferior to his mental, when the vast territorial extent of the diocese is considered, for its extreme length is about 120 miles, and its extreme breadth about 80.—*Carmarthen Journal.*

CHURCHES.

The present appears quite an era for building, repairing, and renovating those venerable and stately fabrics, so justly described by the celebrated Presbyterian, Dr. Watts:

"These temples of his grace,
How beautiful they stand!
The honors of our native place,
And bulwarks of our land."

No less than five churches, within a short distance of Waltham, (which we desire now to notice more particularly,) have lately undergone considerable repairs. At the time when England was threatened with an invasion by the usurper Bonaparte, Waltham church, from its elevated and commanding position, was selected, amongst others, as a "landmark;" and the flag which was fixed on the spire, after some time was blown down, taking with it the "finial," or topmost stone; and in this dilapidated state it has remained up to the present time. At length the spirited inhabitants resolved to restore it to its former beauty, the worthy rector having kindly undertaken the superintendence thereof, besides putting up the new finial, weathercock, and gilt cross, at his own private cost: and in addition to this, he has put in a beautiful new Gothic window at the east end of the chancel, at a cost of upwards of £100. When the proposed alterations to the organ (now in hand) are completed, we have little doubt that Waltham church will be one of the most finished in the county.—*Nottingham Journal.*

IMPORTANT TO TEACHERS.
ARITHMETIC;
ON THE PRINCIPLE OF HASSLER AND LACROIX;
By the Rev. W. F. Walker, A. M.,
Late Principal of the Troy Episcopal Institute.

New York: Published by ALEXANDER V. BLAKE, 54 Gold street, corner of Fulton. 1841.

This work is encumbered with nothing that more properly pertains to other departments of mathematical science; therefore embraces less than most treatises on the same subject.

It recognizes but two principles as applicable to numbers: that of increase, in Addition and Multiplication; that of diminution, in Subtraction and Division.

These are applied, as a preparatory exercise, first, to Simple Numbers; then to Simple Fractions, or parts of Simple Numbers; then to Denominate Numbers, or representatives of Specific Quantity; and then, by analysis, an application of them is made, IN ONE MODE, UNDER ONE RULE, sufficient for all practical questions properly connected with the subject of Arithmetic.

Thus has this subject been greatly reduced, and, it is believed, rendered more inviting and intelligible.

To the attention of teachers, and all who have charge of the instruction of youth, this work is specially recommended.

Sept. 23, 1841.—tf.

FOR SALE AT THIS OFFICE,
PLAIN SERMONS,

By Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, June 14, 1841.
Sept. 25—tf

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.
J. A. SPARKS, 111 Nassau street.
June 26. tf

WM. PEASE,
MUSIC PROFESSOR, (FROM LONDON,)
Organist, and Director of Music,
Teacher of the Piano Forte, Organ, and Singing,

RESPECTFULLY announces to the Ladies and Gentlemen of the city, that he continues to give Instructions on the Piano Forte, Organ, and in Singing, either at his residence, or at the residence of the pupil.

TERMS.

At the residence of the pupil, $30 per quarter.
At my residence, 25 " "

The subscriber would mention, that he has received his musical education under several of the first masters in the city of London; and having been an instructor of music in this country for several years, he hopes by unremitted attention to his profession, to merit a liberal share of patronage.

REFERENCES:

Mr. R. is at liberty to refer to the following gentlemen:

Rev. James M Matthews, D. D.	Rev. Samuel Seabury, D.D
	Henry Havens, Esq.,
Rev. John M. Macauley,	B. A. Mumford, Esq.
J. D. Keese, Esq.,	H. H. Reynolds, Esq.,
James B. Wilson, Esq.,	Timothy Clough, Esq.

Residence, No. 90 Fourth street, 2d door from Amos.
Sept 4—tf

GOVERNESS WANTED, to take charge of a small school in a private family. One qualified to teach the higher branches of an English education, with French, Drawing, and Music, would hear of a desirable situation by applying to E. G., near Leonardtown, St. Mary's county, Md. References given and required. Sept. 18—7t$

PEW IN ST. GEORGE'S CHURCH.

FOR sale, a Pew eligibly situated in the middle aisle of St. George's Church, Beekman street. It now produces a rent of $40. Price, $400. Apply at No. 70 Church street. Oct. 2.—3t.

DR. BERRIAN'S FAMILY PRAYERS.

A NEW Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin and roan, for sale at the Church Depository,
28 Ann-street.

Where also may be had,

Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works &c. Aug 28—2m.

MRS. & THE MISSES WOOD'S
Boarding and Day School for Young Ladies,
No. 42 Barrow-Street, Washington Square,

RE-COMMENCED on the 9th inst. The system so successfully pursued, of allowing Day Pupils the advantage of preparing their lessons under the superintendence of one of the Teachers, in a great measure obviates the difficulty of studying at home.
Sept. 11—6t

BROOKLYN COLLEGIATE INSTITUTE,
(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)
JOHN YOUNG, PRINCIPAL.

THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avenue, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and unites complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, $160 per annum.
Ancient and Modern Languages, &c., $200 per annum.
No extra charges whatever.
All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*
Brooklyn, June 5, 1841.

KING & FEEKS'
CLASSICAL AND ENGLISH SCHOOL,
639 Broadway, near Bleecker-street.

THE Principals invite the attention of Parents and Guardians to the particular airy and healthy situation of their Rooms, (7 in number,) their commodiousness and convenience of arrangement; in which respects they believe advantages are offered that are not surpassed in the city.

The Government of the School, though sufficiently strict to insure the greatest general assiduity and emulation, is nevertheless, as much tempered with paternal forbearance, as is consistent with due regard to the lasting interest of the youth committed to their charge.

Terms per Quarter.

The English Course, Arithmetic and Algebra,	$10 00
Book Keeping, (extra.)	2 50
Geometry, Trigonometry, and the higher branches of the Mathematics, (extra.)	2 50
Latin and Greek, with the English and Mathematical course,	15 00
French and Spanish, each,	5 00
Drawing and Painting,	5 00
Stationary,	50
Music, (extra.)	1 00
Junior Class.	
Spelling, Reading, Writing, and the Elements of Arithmetic and Geography,	7 00

J. W. Thomson, A. M. Instructer in the Classical Department.
A. Pestiaux, Instructer in the French Department.
Ramon Garbayo, Instructer in the Spanish Deparment.
Edward Purcell, Instructer in Drawing and Painting.
G. H. Clark, Assistant in the English Department.
W. B. Bradbury, Instructer in Music.

The Principals respectfully refer to the following Gentlemen:

Hon. I. L. Varian, A. & G. Arnoux, Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.

Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.
Aug. 28—12t.

GRAND ACTION PIANO FORTES.

THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under the immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch,* he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from $200 to $500—and will be sold at the lowest New York Prices.

All Piano Fortes sold at this establishment are warranted for one year.

N. B. Orders received for Piano Forte Tuning.

WILLIAM PEASE,
Music Saloon, No. 90 Fourth street,
Sept. 4—tf 2d door from Amos st.

UNIVERSITY GRAMMAR SCHOOL.

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